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THE BHAGAVADGITA

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EAST WEST INSTITUTE SERIES

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Paris), Head of the Indian Institute of Sorbonne,
Member of "Institute de France."

Rev. WALTER DONALD KRING, (Harvard Scholar),
President, Beacon Press.

THE BHAGAVADGITA

(Sanskrit and Romanised Text, word to word English,
running English Translation with a critical
Introduction).

By

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INTRODUCTION

The *Bhagavadgita*, more commonly known as the *Gita*, is the sacred book of many millions of people. It is to the Hindu what the *New Testament* is to the Christian or the *Torah* is to the Jew. Actually it is a fragment of a much longer poem, one of the great epics of India, the *Mahabharata*. It deals with some of the most profound issues of life. Two armies are drawn up for a battle, and Krishna asks himself the questions which all men are likely to ask before they face the great unknown vistas of death. Because of its content and its tentative answers to some of the great riddles of existence this far eastern Job stands as one of the great religious books of all time.

During the years there have been many translations of the *Bhagavadgita* into English. Most of these translations have a highly personal flavour. The *Gita* is so concise in its phraseology and so capable of many interpretations that often these translations have told us more about the translator than about the fundamental philosophy of the *Gita*. In this present work Dr. Sakuntala Rao Sastri has attempted to avoid many of the problems which are concomitant with so many of these translations. She gives the original text line by line, its Anglicized form, a literal translation, and then notes as to what some of the distinctive translators have said about this particular passage. Most Westerners do not understand Sanskrit. But with this volume one can come as close as possible to the original meaning.

Dr. Sastri comes to this task with an excellent preparation. The first woman to receive her B.Litt. in Sanskrit from Oxford University, her own Indian background gives her the congenial atmosphere necessary to catch the flavour of the classics. Her knowledge of comparative religions plus something of the mental make-up of the Western reader through long residence in America makes it possible for her to bring additional insights to this task. Now the President of the East-West Institute in New York City, she is establishing a new kind of intellectual relationship between America and India.

The East-West Series is published by the East-West Institute. The aim of the East-West Series is to present in highly competent scholarly form and yet in understandable manner the cultures of the East to the West. It is thoroughly appropriate that Dr. Sastri's translation and critical study of India's most sacred book, the *Bhagavadgita*, should be the first book in this projected series.

WALTER DONALD KRING

PREFACE

The idea of translating the *Bhagavadgita* came to my mind when I was a student at Oxford. As the idea germinated and developed with me in my travels to England through India and Japan, I gathered materials together during leisure hours with the intention of sometime incorporating them into the projected work. It was not until I arrived in Japan and established at Tokyo in 1955 the Sanskrit Vishva Parishad of Japan that I seriously was able to work on my translation and to give it a final form. It was while teaching the *Bhagavadgita* to the members of Sanskrit Vishva Parishad of Japan that the shape and form of the book took place. It was then I realized that if my students were to benefit from the book, I will have to present the subject matter in such a way that they would be able to grasp it quickly and intelligently. At that time there was not available in English an Edition of the *Gita* which gives the Sanskrit words, the pronunciation of the words in English and English meaning of each word. If my Japanese students were to learn Sanskrit, this method would have to be followed. So it is that this book was an actual development of a serious effort to teach students with no knowledge of Sanskrit in the simplest and most comprehensive manner. The method followed in this book proved so successful with my Japanese students that I felt that if organised and made into a text book, the material would be of great help to the many thousands around the world who desire to know the

Bhagavadgita not only in a form of translation but as well in the original text with its original meaning. It is in this way that the book has come into birth. I shall feel my labour rewarded if my efforts in this direction will be of help to those who are interested not only in the philosophy of Bhagavadgita, but also in the form of its expression.

In translating this work, all books on the subject available have been consulted; among them those of Douglas P. Hill, John Davies, Thomson and Telang. Thanks are due to my many good friends in various parts of the world who have been kind enough to make many helpful suggestions and who have given me encouragement in this work.

New York,
June 1, 1959.

S.R.S.

AVANT-PROPOS

Mademoiselle Sakuntala Rao, Sastri a eu l'heureuse idée d'élaborer une traduction de la *Bhagavad Gîtâ*, le grand texte sacré de l'hindouisme.

Une traduction de plus, dira-t-on? Mais Mlle. S. Rao veut atteindre un public neuf, et tout d'abord, les amis de la culture indienne au Japon. Songeant à leur souci principal, qui est d'avoir accès à la lecture de la *Gîtâ* dans l'original, elle leur fournit ici une traduction, aussi probe et directe que possible; et, stance après stance, un "mot-à-mot" devant permettre au lecteur ignorant encore le sanskrit mais désireux de l'apprendre, de suivre pas à pas l'original. Chaque stance comprend donc quatre étages: le texte en *devanagari*, la transcription, la version littérale et la traduction en anglais correct. On ne saurait faire oeuvre plus utile sur le plan, pédagogique.

Des notes viennent éclaircir les principales difficultés du texte. Une longue introduction est donnée, qui constituera une préparation "spirituelle" à la lecture du poème. On y trouvera en effet, outre l'analyse du contenu, chant après chant, une étude d'ensemble sur la pensée qu'exprime la *Gîtâ*. Le sujet a été maintes fois abordé. Ce texte est si riche qu'il prête toujours à des perspectives nouvelles. Mlle S. Rao pose notamment le problème des rapports entre la *Gîtâ* et le bouddhisme ancien: des citations de textes bouddhiques sont destinées à montrer la

parenté entre les deux courants de la spéculation indienne. Mlle S. Rao aura rendu un bon service à la cause des études sanskrites au Japon—et, indirectement, aux Indes mêmes—en concevant et en réalisant cet ouvrage dans les conditions où elle l'a fait.

LOUIS RENOU

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To

DR. WILLIAM HEARD KILPATRICK

Professor Emeritus of Columbia University

First President of the Governing Body

of the East West Institute

and

First Honorary President of the

East West Institute

in

grateful remembrance of his

co-operation and help

this volume is respectfully dedicated

THE BHAGAVADGITA

THE BACKGROUND OF THE POEM

Two hundred years ago when India was under the rule of East India Company, when an Indian—a Hindu—had to take an oath in the court of Justice, he had to touch three sacred things and utter his oath; they are the Rig-Veda, the water of the Ganges, and the leaf of the Tulsi plant. Now question arose, “Can the Rig-Veda, the infallible scripture of the Hindus, be touched by a man of any other caste except a Brāhmin?” No, certainly not. So another sacred book was thought of that can replace the Rig-Veda and at the same time will not break the time-honoured tradition which kept the Rig-Veda far away from the reach of common people. This sacred book was the *Gītā*. Now *Gītā* has become the Bible of India. As a Christian has to touch the Bible before taking an oath, a Hindu has to touch the *Gītā* before taking an oath.

The book as it stands, begins with question of Dhṛitarāṣṭra to Sañjaya: he says “O Sañjaya! tell me what happened when my soldiers and the army of the Pāṇḍavas assembled at Kurukshetra eagerly awaiting to fight?”

Question naturally arises, who were the Pāṇḍavas and who were the Kauravas? Why were they going to fight with each other? It is necessary to know the background of the great war that lasted only for eighteen days and destroyed almost all the kings on earth! Perhaps in this scientific age, if an Atomic war is going to take place, it will also be like this Mahābhārata war—short in duration but will destroy all nations on this earth.

The origin of this story takes us to a scene in

heaven. There were eight Vasus in Heaven. Once they came down to earth to see the hermitage of Vāśishṭha. Vāśishṭha was absent; his Kāmadhenu (a kind of cow which used to give milk of its own accord) was grazing in the fields. The Vasus were so charmed by the liveliness of the cow, that they wanted to have it. But that could not be done in the absence of Vāśishṭha.

The youngest of the Vasus would not return without the cow, so he succeeded in persuading his brothers to join him in his plan of stealing away the cow. Vāśishṭha returned home and searched for his cow. He could not find her and by virtue of his divine knowledge came to know what had happened during his absence. He cursed the Vasus saying that they must go down to earth as men. The penitent Vasus came to Vāśishṭha and begged him to withdraw his curse. But Vāśishṭha said, "You must now go to earth, but if you can find a mother who can end your life as soon as you are born, then you can return to heaven, only he, by whose advice you have done this wicked thing, must remain for ever on earth."

The Vasus went to Gangā and told her their tale of woe. They begged her to be their mother. Gangā agreed.

One day King Sāntanu was walking on the banks of the Ganges. He saw an extremely charming woman before him. She was Gangā. Sāntanu wished to marry her. She agreed only on one condition. She said, "You must promise that you will never question me, nor stop me from any of my actions, even if they seem horrible to you."

The king promised and Gangā married Sāntanu. One by one seven sons were born to Gangā, but as

soon as the child was born, the mother threw the baby into the waters of the Ganges. The king was shocked, but he could not stop it, as he was bound by his promise. When the eighth child was born he could not restrain himself. He stood in the way of the queen as she was carrying away this baby too and said, "I have borne with patience all your actions all these years and allowed you to kill my children, but this child you cannot kill. I shall not allow you to do it."

Gangā smiled. She told the king the story of the Vasus, the reason why she killed the children but said, "You have broken your promise, so I must go away." So saying she gave the baby to the king and vanished.

The king named this boy Devavrata and brought him up with tender care.

Years rolled away. One day king Sāntanu was roaming near the beach. He got sweet fragrance from afar. Searching in the direction of the fragrance, he found a beautiful damsel from whose body the sweet smell was emerging.

"Who are you?" asked the king.

"I am the daughter of the king of fishermen" said the girl.

Sāntanu was so charmed at the beauty of the girl that he went to the fisherman, her father, and asked her hand in marriage.

The fisherman said, "O King! What is the good of giving my daughter to you? My daughter's son will not get the crown. You have a son already!"

Sāntanu returned home but pined away with silent grief. Devavrata grew anxious and ultimately found out the cause of the grief of his father.

He went to the fisherman and said, "Give your

daughter in marriage to my father. I am here to meet all your demands. Here, I give up my right to the throne."

"But," said the fisherman, "You may give it up, but your children may claim their right to the throne." "Then" said the prince "I vow solemnly before you that I shall not marry in this life."

The gods in heaven were pleased at the great renunciation of Devavrata. They named him Bhīshma or 'The Terrible.'

Sāntanu married Satyawati and had two sons, Chitrāngada and Vichitravīrya. They were weak and anaemic and died childless. Satyawati was a widow. She now tried to persuade Bhīshma to marry, as there was no heir to the throne. But Bhīshma was adamant.

To get a successor to the throne, the widows of Satyawati's sons were allowed to marry according to the ancient custom of *Niyoga*. They had two sons: Dhṛitarāshtra and Pāṇḍu.

Dhṛitarāshtra was born blind and Pāṇḍu was sickly. As the former was blind, the latter ruled the kingdom.

A hundred sons were born to Dhṛitarāshtra. They were known as the Kauravas. The eldest of them was Duryodhana. Pāṇḍu had five sons: they were Yudhishthira, Bhīma, Arjuna, Nakula and Sahadeva. They were known as Pāṇḍavas.

The Kauravas and Pāṇḍavas were trained under an eminent teacher called Droṇa. Pāṇḍavas became great heroes and were loved by the people.

Pāṇḍu died suddenly. After his death, as the Pāṇḍavas were still very young, Dhṛitarāshtra ruled the kingdom with the help of Bhīshma and others.

The Kauravas were jealous of the Pāṇḍavas and

tried to destroy them. Once Duryodhana got a lac palace made for the Pāṇḍavas at great cost and with great care. The Pāṇḍavas were invited there to live, but Vidura, a cousin of Pāṇḍu came to know of the plot and told it secretly to the Pāṇḍavas, and also advised them how to escape from the combustible palace.

The Pāṇḍavas entered their new home without showing any signs of suspicion. The plan was that they should live there for several days, so that the people of the town may not suspect Duryodhana of any wicked plot. The servants of Duryodhana were instructed to set fire to the house when they were fast asleep.

The Pāṇḍavas were not idle. Secretly at night they worked hard and cut out an underground passage which led out to the forest. One night the Pāṇḍavas set fire to the house at dead of night and escaped safely through the passage. People thought that the Pāṇḍavas were destroyed. Duryodhana was overjoyed.

The Pāṇḍavas with mother Kunti wandered from place to place disguised as Brāhmins. Years thus rolled away. King Drupada invited all the kings for the *swayamvara* (or self-choice) of his daughter Draupadī. All the kings came. Sri Kṛishṇa also came from Dwarakā. The matter was to be decided by a feat of archery. At the centre of the open space was a pool of water. A rod was fixed therein, to the other end of which was fixed a rolling ring. At the centre of this ring was a fish. Anyone who could shoot at the fish through the ring taking his aim looking at its reflection in the water of the pool, would be the victor to whom the princess will be given away in marriage.

One by one, all the kings tried, but none could succeed. The Brāhmin-Pāṇḍavas also came there and were watching the fun. All at once from among the crowd a Brāhmin stepped out to try the feat. All jeered at him. He went to the pool and in the twinkling of an eye, shot through the ring and brought down the fish! All the kings were annoyed and wanted to kill him. Sri Kṛishṇa knew who he was and protected him. This was the first meeting of the Pāṇḍavas with Sri Kṛishṇa.

The victor carried away Draupadī as his prize. The princess had to go along with the poor Brāhmin to his house! The five brothers came home and without showing Draupadī said, "Mother, we have brought a fruit." Mother Kunti said, "May you all five share it!" They then showed her Draupadī, whom they all married according to their mother's wish.

The Kauravas now came to know that the Pāṇḍavas were not destroyed but were flourishing under happy conditions. Grandfather Bhīshma and Dhṛitarāshṭra called them back. Dhṛitarāshṭra offered his kingdom to them. Yudhishṭhira was crowned king. The Pāṇḍavas were happy.

Yudhishṭhira performed Rājasuya sacrifice. A wonderful palace was built for him. All the kings paid their homage to him and he was recognised as an Emperor.

Duryodhana was burning with jealousy and was plotting with his wicked uncle Śakuni how to drive away the Pāṇḍavas. Śakuni at last found a way. He asked Duryodhana to invite Yudhishṭhira for a game of dice. Śakuni was an expert in that game while Yudhishṭhira was a novice. It is the duty of a Kshatriya to accept such an invitation.

The game started. Yudhishṭhira began to lose. He staked his kingdom, his four brothers, his wife and all his earthly possessions. Duryodhana in his joy, ordered Draupadī to be dragged out of the harem by her hair. This was done; then he ordered her to be made naked in the assembly. Draupadī looked at her husbands—heroes—now dumb. She realized her helpless position and prayed to Kṛishṇa for help. The response came. As her clothes were torn away one by one from her body, they were replaced by another set. Soon heaps of clothes were piled up. Tired and exhausted, the Kauravas stopped.

It was decided that the Pāṇḍavas would go on exile for thirteen years, the last year of which must be spent incognito. If discovered in the last year they must go again in exile for thirteen years. So the Pāṇḍavas went to the forest with Draupadī. This time mother Kuntī stayed at the palace with Gāndhārī.

Twelve years passed away and in the 13th year, the Pāṇḍavas with Draupadī took service in the house of the king of Virāṭa in disguise. Duryodhana sent out his emissaries all over the country to find out the Pāṇḍavas, but they could not succeed. He had, however, some suspicion about Virāṭa, on hearing certain extraordinary reports. So he invaded Virāṭa's territory.

It was now the end of the 13th year. Virāṭa's army was routed at certain places. Arjuna waited until the last day of the 13th year was over and then forced the son of Virāṭa to go with him to fight. The young boy, seeing the vast army, was seized with terror and jumped from the chariot to run away. Arjuna ran after him, caught hold of him and tied him to the chariot. He then took his weapon—the

Gāṇḍīva from its hidden spot and began to fight. Soon the strong Kaurava army could not face the shower of arrows from Arjuna's Gāṇḍīva; they were defeated and were chased by Virāta's army. Arjuna returned in triumph. On the way Arjuna revealed his identity to Virāta's son.

Both Bhīshma and Duryodhana recognised Arjuna, but as thirteen years were over, they could not do anything to the Pāṇḍavas.

The Pāṇḍavas then sent a proposal that they do not want the kingdom, but will be satisfied with five villages. Duryodhana replied, "Not an inch of land will be given without war." The Pāṇḍavas were compelled to equip themselves for a war. Most people felt that the cause of the Pāṇḍavas was just and so many came to help them.

Sri Kṛishṇa was for peace. So the Pāṇḍavas tried to bring about reconciliation through him. Kṛishṇa was sent as an envoy. But Duryodhana had in his mind the wicked plan of binding him and putting him in prison. Kṛishṇa escaped by his superhuman power and intelligence.

As Kṛishṇa wanted to be neutral and did not wish to fight, he asked Duryodhana, "Whom do you want? Me or a hundred soldiers more powerful than me? I shall not hold weapon in my hands." Duryodhana chose the warriors and Arjuna said, "Be by my side as my charioteer. You need not take part in fighting." Kṛishṇa agreed and became his charioteer.

When both the armies assembled in battle array at the field of Kurukshetra, Arjuna wanted to survey the army. Kṛishṇa directed his chariot and Arjuna saw his near and dear ones standing ready

to die. How can he kill them? What will he gain by it? His mind was depressed and he flung aside his bow and arrows and did not want to fight. At this juncture, Sri Kṛishṇa spoke something to rouse his depressed spirit. The *Gītā* is based on that short speech of Sri Kṛishṇa.

II

THE EPITOME OF THE POEM

Before we proceed further, it will help us to understand the poem better if the summary of the whole work is given.

The story starts with the question of Dhṛitarāshṭra to Sañjaya, asking him to tell him all about the battle as he was blind. Sañjaya replies that Duryodhana approached his Master Droṇa, as the armies stood in battle array opposite to each other ready to fight and expressed his fear that the Kaurava host under Bhīshma is not equal to the Pāṇḍava host. He names the chiefs on either side.

Bhīshma wanted to encourage Duryodhana and sounds his Conch-shell, a signal for the out-burst of martial music on either side. All the leaders blow their Conch-shells in response and there was much uproar on the battle-field.

The battle is now to start. Arjuna takes his mighty bow and asks Kṛishṇa, his charioteer to lead his chariot for surveying the army. Kṛishṇa does so, and Arjuna sees his relations, master and friends on either side ready to fight and die.

Arjuna's mind is filled with pity and despair. He speaks out to Kṛishṇa and says that he would prefer his own death than to kill his friends and relatives. The pleasure and power that he may gain on winning victory cannot be enjoyed at such a cost. "The sons of Dhṛitarāshṭra are our kinsmen, but by slaying them, we cannot prosper. Destruction of a tribe or family results in disaster. There will be none to carry on the time-honoured rites. Women go astray,

inter-marriage takes place and castes are mixed. The ancestors are deprived of their libations as there will not be the right person to give them funeral oblations, so they will go down to hell. So I should like to be slain by the Kauravas, unresisting and unarmed in the fight." He flings away his bow and arrow and sits down overwhelmed with grief. Here ends the first Chapter.

The second Chapter begins with the rebuke of Kṛishṇa to Arjuna. He urges him to give up this despondency, unworthy for one of his race. He encourages him to pick up his strength of mind and fight.

Arjuna still shows his unwillingness to slay the honoured teachers and relations for worldly wealth. He would rather himself be a beggar than do this dreadful thing. His mind is confused and he does not know where his duty lies. He prays to Kṛishṇa to enlighten him about his right path of action.

Sri Kṛishṇa smiles and begins his instruction. He says that he rebuked him, because his grief is due to his ignorance. His grief is not out of place nor his words unjustified, but the truly wise man does not give himself up to grief neither for the dead nor for the living, for he knows that this body is not all, there is something beyond and that is Self. This Self is eternal and endless and passes from body to body. This Self alone exists; it knows no change nor is it destroyed. It pervades the whole of this material universe. It cannot be seen, conceived, measured or comprehended by our senses of perception. But the body has an end, one body succeeds another as a garment of this Self just as one phase of life succeeds another. This body, is affected by such opposites as

cold and heat, pleasure and pain. The wise man knows how to isolate and realize this Self and to release it from the cycle of birth and death. Kṛishṇa asks Arjuna to realize this distinction between Self and body and know that his grief is misplaced, for Self cannot be hurt or slain. Even if the Self and body had birth and death then, too, a hero like Arjuna should not give himself up to grief for this is the common lot of man. It is inevitable. All creatures come from the unseen, live for a while and enter into the unseen.

Kṛishṇa now speaks how marvellous is the mystery of Self. Few can see it; he who can see is the *Rishi* or Seer, at whom we must marvel. Marvellous also is he who can describe what he has seen, marvellous are those who can hear of it. The Self remains unknown, shrouded in mystery. So he asks Arjuna not to grieve for anyone as the embodied Self knows no destruction.

As a warrior, it is the duty of Arjuna to fight and defend a just cause. If he will not wage this war which duty demands then the world will tell of his imperishable dishonour. The cause of the Pāṇḍavas is just and the Kaurava cause is unjust and it would be a sin for Arjuna to refrain from fight. Kṛishṇa asks him to hold pleasure and pain, gain and loss, victory and defeat equal and to gird himself for battle. The Sāṅkhya School declares that the Self is distinct from body and that the Self cannot be destroyed nor affected by any outward object. This is only a theory; this must be supplemented by Yoga, which teaches men to put this theory into practice. He expounds the method of work in Yoga. Kṛishṇa refers to the karma-kāṇḍa of Veda where sacrifices

are made with the hope of reward, which entangles one in the snares of this world, whereas Yoga leads one to liberation from rebirth. He speaks with contempt of these people who place their trust in the material rewards and do not look beyond. Veda is a tank flooded with water from all sides. This tank has its boundaries, why should the wise use this tank only when these unlimited waters are at hand? In ancient days when Veda only was available, people confined themselves to it alone, but now the higher truths are known. The seeker after truth should follow the new light. Kṛishṇa asks Arjuna to rise above the teachings of the Veda and casting off all desire for worldly things take his stand on truth and be master of his soul.

He then explains the working of Yoga system—the practice of self-control and how it leads one to realize his unity with the Absolute. It is based on two principles: balance of mind and skill in works. To have a balanced mind, one should be completely indifferent to success or failure—the fruits of their work. The skill in works consists in working without any attachment for the results of the work. This cannot bring back one to rebirth but lead him on to liberation from it. By this method man's reason becomes free from delusion and his mind rises above traditions and stands firm in the meditation of the Highest.

Arjuna asks how to distinguish and recognise such a man. Kṛishṇa in his reply gives the picture of a perfect ascetic who has obtained self-control. The only aim of such a man is to realize the Self—pain, pleasure or passion cannot move him. As the limbs of a tortoise, his senses are entirely withdrawn

from the objects of sense. One can attain this stage only by a diligent practice of starving the senses. It leads one to a stage when attachment to the world gradually becomes less and less and when the positive inspiration of a vision of the Highest dawns on the mind, the sensual longings if any will disappear. So Self-Control is the first step for salvation.

But if the mind is allowed to ponder on sensual objects, it breeds attachment which leads to delusion and forgetfulness and ruins the reason. He is carried away helplessly by his senses as a ship in the ocean tossed by conflicting winds.

On the other hand the ascetic sees truths that cannot be seen by ordinary men. Desires and worldly things affect him no more than one who is asleep. The rivers empty their waters into the ocean, but the ocean remains unmoved so also desires flowing into him cannot move him. He isolates Self and obtains the calm of Brāhman. What is that State? It is to rest in the Absolute identifying himself with Him and so to live in this condition until death when the Self will mingle with the Absolute and be free from the cycle of rebirth.

This philosophy of Kṛishṇa is not clear to Arjuna so he asks, "If work for reward is inferior to work without desire and if knowledge without action is superior to action, then why do you urge me for action? and why do you wish me to do this dreadful work of warfare?"

Krishṇa replies, "All must work as work is inevitable. Theory is useless unless it is put into practice; so through work alone can one reach that State when action is not an obstacle for salvation. Self-Control assisted by action without desire is the right

path. Without some kind of work life cannot be sustained so inaction is not desirable.

But what kind of work one should do? Work done for Sacrifice does not stand in the way of salvation. Creator himself ordained Sacrifice for the support of life. The whole creation rests on Sacrifice. From the one Imperishable Absolute proceeds the Not-Self whose function is activity. Gods send rain in response to Sacrifice and hence food for human beings to live. Thus the whole cycle of creation turns continually on the work of Sacrifice.

“Perfection of life is reached through work. He who has reached the highest state can be satisfied with Self alone and abstain from work. But one like Arjuna who is just setting out on the path of action, must do his duty. So did Janaka and others who wished to retire from the world. They worked for the good of the people and attained perfection through work.

“The wise too must work for the guidance of the world. Inaction would cause the ruin of the world. So wise and the ignorant must work, the former without desire and attachment.

“The wise man who works as an example to the ignorant knows that the Self does not work; it is the Not-Self that works. The ignorant does not comprehend this.

“If Arjuna has to fight, he must do so by casting off all his works on me” i.e. by fixing the thoughts on the Essential Self i.e. the all-pervading Universal Self which is actionless. Men of Faith find work no bar for liberation.

Krishna then explains why he asked Arjuna to do this distasteful violent work of war. Men follow

Nature. All the impressions that touch our mind through senses may be classed as attractive or repulsive. One must resist the feelings of passion, of love and hate that these arouse. A man must do what his Nature bids him to do—even if it be distasteful. He must do it even if it would lead him to Death. Nature takes revenge if this law is violated. A man who shuns such a duty comes to ruin.

Arjuna now asks Kṛishṇa "What is the cause of sin? If Nature constrains a man to do his duty, what power is it that compels him to commit sin? This power also exercises compulsion leading a man to do wrong when he wants to do the right".

Kṛishṇa replies, "Desire and anger are the causes of sin. These are also imbedded in Nature. Desire for the pleasant and resentment when it is withheld. These are caused by the predominance of restless activity. These two passions obscure all knowledge as smoke hides fire, as dirt the mirror. It works like insatiable fire. This passion must be conquered. It has its seat in the senses, the mind and the reason i.e. in all that is Not-Self. Though it has no place in Self, it can delude Self and destroy all the innate knowledge of Self. By Self-Control this must be destroyed at its very birth. Mind controls the senses, but it is only the Self, which can control reason, can conquer the causes of sin—desire and wrath.

Here ends the third Chapter—In the fourth Chapter Kṛishṇa declares the antiquity of Yoga. He himself expounded it long ago to the fore-fathers of the human race. But with the lapse of time the doctrine perished. Now once more He is expounding it to Arjuna who is his votary and comrade. Arjuna

asks Kṛishṇa, how it was possible for him to teach to the earliest of mankind as he is his contemporary?

Kṛishṇa reveals his identity and says that He and Arjuna have passed through many births; Kṛishṇa can remember His former births while other men cannot. He is ever unborn, yet from age to age he takes his birth. His essence is unchangeable yet He appears to men in various forms through delusion. He is the Lord of Creation and of Not-Self. When wickedness prevails He takes His birth from age to age to establish righteousness, to protect the good and to destroy the wicked. The knowledge about Kṛishṇa's births and deeds, leads one to salvation, gives him true knowledge; and after death he becomes one with Kṛishṇa's very being. This knowledge liberates one from all passion and desire. One must place his full faith in Kṛishṇa and become his devotee.

All must follow this path—Kṛishṇa favours all those that come with knowledge and also those without it. Each gets his heart's desire. Even those who follow the Vedic sacrifice and worship Vedic gods are favoured by Kṛishṇa.

The four-castes with their respective duties are ordained by Him. He is the Creator of this Institution of four-fold order, yet he is without desire. Work does not stain his being. Work is not an obstacle for salvation to those who know this aspect of Kṛishṇa.

He then asks "What is work? What is not-work?" The answer is obscure; but to comprehend this is to attain salvation. So it is important to know what is Work, what is Not-Work and what is Bad Work. True judgement consists in seeing No-Work

in Work and Work in No-Work. The wise man knows that when he works, it is not his real Self that acts but his Not-Self with which Self is not connected. He also knows that it is not desirable to abandon work completely; it is impossible to avoid work, and selfless work is based on true inaction. So the Sāṅkhya and Yoga systems are not exclusive, each complements the other, as theory has no value if it is separated from practice.

So when work is done without attachment and desire and also with contentment, it amounts to 'no-work'. Hence the man who works without desire, who keeps his thoughts under control, and thinks nothing as his own, and does only inevitable work without passion, desire of success or failure, he will not be chained to this World of Works.

Kṛishṇa then speaks again of Sacrifice and shows how important it is, for Sacrifice is Brāhman. Sacrifice has a comprehensive meaning—it does not mean only, that which is performed for material wealth, it includes all kinds of worship and devotion; and each of these, if performed with right knowledge, will lead the devotee to eternal Brāhman, and to salvation.

He has already said that work and sacrifice proceed from Brāhman, where Brāhman is Not Self. But here he identifies the act of offering, the gift of the Sacrifice and the Sacrificial fire with Brāhman. Work is performed by Not-Self, he who sacrifices is Not-Self. One who realizes this truth, shall find salvation in Brāhman. When a man sacrifices, his mind must be fixed therein.

Kṛishṇa then mentions the various forms of worship known as 'Sacrifice'. Worship of the Gods of Heaven with offerings, offerings made to some

special deity outwardly but to Brāhman in the mind, worship with various forms of self-control, worship with inaction, worship with material offerings and gifts, worship with a life spent in acquiring knowledge and study of scriptures based on austerities; worship with different forms of breath-control. If all these worshippers offer their sacrifice with the knowledge that Sacrifice is Brāhman, then they will go to the everlasting realm of Brāhman. These Sacrifices are spread at the gate of Brāhman, and they lead the Soul to liberation, but the Sacrificer must know that these are originated from work and are acted by Not-Self.

‘Sacrifice through knowledge’ is far better than material sacrifice, for knowledge supplies the power that action lacks.

But how to win this knowledge? Men who have acquired it can alone impart it to others, if people approach them with reverence.

Krishṇa, then speaking of knowledge, says that knowledge removes delusion; the knower obtains a vision of the oneness of all beings. It destroys all sin and burns up works and purifies the knowers’ Self.

Single-hearted men of faith, who have self-control, can win it and when they get it, they acquire peace.

Doubt and ignorance ruins one in this world and the next, it deprives him of true happiness. But an ascetic who is master of himself, and has no doubt, works without desire, avoids rebirth.

So Arjuna’s doubt as to whether it is better to fight or not is born of his ignorance. This should be cut asunder with the sword of knowledge. Arjuna

should realize that for him, to fight is to worship, and he should also know that it is not his true Self that will fight. Knowing this, he should rise up and fulfil his duty.

Here ends the fourth Chapter. In the next Chapter Arjuna again asks, "Is renunciation better or performance of works?" Arjuna is perplexed; the combination of renunciation with practice is very perplexing to Arjuna.

Kṛishṇa replies that true renunciation and true performance of action are not opposed. Both these paths will lead the aspirant to the highest bliss. He is the true renouncer who works in a spirit of detachment, he neither hates nor loves. Renunciation is a mental attitude towards work. He neither hates nor desires and is free from 'the pairs'.

It is not correct to think that the Sāṅkhya method which emphasises on renunciation, and the Yoga method which recommends practice, are mutually opposed. A close observation shows that renunciation implies practice and practice renunciation; for renunciation is casting off all desire in work and practice is work with all desire renounced. So he who rightly follows one, will reap the fruits of both.

If renunciation is regarded as separate from practice, then too, practice is to be preferred; as it leads to sure success. The practice of the Yogins purifies the heart, subdues and overcomes the passionate senses. It gives such enlightenment that he who does so sees his oneness with all beings and though he performs all the natural functions of life, knows that it is not he that is working and that action has no more influence on his true Self as water on a lotus leaf. He knows that body, mind, in-

tellect and senses are only agents and not his Self. He gives up all attachment to fruits of work; thus gradually he purifies himself and wins final peace.

Hence true renunciation and true action are one. He who 'renounces with mind all work,' renounces action too. These lead to the realization of self and the knowledge of the Supreme as one with Self. This enlightened Self sits at ease as master of the body—'the city with nine gates'. He has no concern with work or its fruits, nor with good or evil deeds. Ignorance that obscures truth and confounds Self with Not-Self is now entirely gone. True knowledge, shining like the Sun, throws light on that 'Supreme'. The ascetic identifies himself with 'That' i.e. the Supreme and thus purified by knowledge, goes to that place whence there is no return.

If the 'Enlightened Self' is one with Brāhman—the Great Self of all—how will he view the 'Selves of other beings?

The Selves of all are one, and all are in Brāhman. In whatever body Self or Brāhman may be, that Self is ever the same—one Brāhman. The Self that lies in any body does not partake the defects of the body; it has no connection with good or evil action.

Brāhman is 'without fault and equal' in all and the Enlightened Self, who rests in Brāhman, will view all men as one—; the high-born Brāhmana, the lowest outcaste, the sacred cow, the kingly elephant and the unclean dog, are all equal to him. Such a man is released from bondage even before death.

Balance and steadfastness of judgment, clearness of vision, independence of external things are the characteristics of such a man. The happiness he knows can never perish. He attains the calm of

Brāhman, where all desires are stilled; his joy in Self involves delight in every sentient being's welfare.

Krishṇa then tells Arjuna of Devotion to God and its place in life. The man who does his duty with a spirit of renunciation, rises gradually to heights of mystic contemplation and he must remember that all his sacrifice of work and knowledge, his service of self-discipline are paid to one—the Great Lord of the Worlds—the friend of every living being—Krishṇa himself.

Here ends the fifth Chapter. The sixth Chapter continues to discuss the topic of the oneness of Renunciation and Practice.

True Renunciation consists in giving up desire. The man who walks in the two-fold path is he who does the work that must be done, provided he does it always without desire.

The two-fold path has grades of attainment—the ascetic who does his duty in the right spirit finds that he has attained more perfect Self-Control. Thus 'scaling the heights of Self-Control' he will reach a state of comparative quietude, where work will be less and he can devote himself to meditation leading to final emancipation.

How to reach these heights? By the conquest of the lower Self. There are two Selves in every individual—the higher and the lower. The higher is the Conscious Self, which seeks liberation, the lower is made of mind and matter. The lower Self must co-operate with the higher for its own conquest; for when this lower Self is conquered, it becomes the best friend of the higher, but when the lower Self resists the higher, it drags it down. So 'Self alone is friend of Self, Self alone is enemy of Self'.

Peace comes when this lower Self is conquered, and the Higher Self is free to contemplate on the heighest. Such an ascetic whose higher Self has subdued the lower, attaches no special value to any material object, nor does he discriminate men whether they are his friends or enemies, good or bad.

Kṛishṇa next speaks in detail about the habit of Control which will help ascetic to attain these heights of Contemplation. The correct mental attitude is obtained by the position of the body, the spirit of devotion and the habit of meditation of the ascetic.

The practice of control should be regular and the ascetic, by giving up all possessions, preserve a mind free from the things of the world.

He should chose a place for meditation, removed from other men; the seat must be carefully chosen—neither very high nor very low, in a place ceremonially pure. It should be covered with scared *Kuśa* grass, a dear skin and a cloth. There he should sit in an upright position, steady and motionless, with his eyes fixed on the tip of his nose. He should thus concentrate his thought.

The mind of the ascetic will become so tranquil that neither fear nor lust can move him. All earthly thoughts will vanish and the thought of the Supreme Spirit will dominate his mind. Thus will he gain the peace of calm.

An ascetic's daily life must be regulated by moderation in food, in sleep, in work, and in recreation; neither should be observe abstinence nor indulgence. Such a temperate man will become master of that Self-Control, which banishes all sorrows.

He is the perfect ascetic whose thought is subdued, desire is dead and contemplating on the Self

alone he is like the flame of a lamp that burns clear and steady in a windless place. He acquires that high mental bliss which is found only in unshakable perception of truth. So Yoga is union by control—it is the conquest of the fickle mind by Self—the casting off of all desires and concentration on the Self alone which leads one to peace and to highest bliss. The Yogi gradually reaches that state where he is one with the Absolute.

This meditation on Self has different stages. First he beholds the universal all-pervading Self as an essence dwelling in all beings. In that Self all live and move and have their being.

The Universal Self is Brāhman himself, the object of devotion, the gracious friend of every votary. So he who realises the oneness of all selves, and also knows that that one Self is Kṛishṇa to whom devotion is due, must himself be one with Kṛishṇa whatever he may be—high or low, rich or poor, worldly-wise or foolish, active or inactive.

So knowing that all Selves are one, his sympathy goes to every creature; he feels that their pleasure is his own, their pain is his own.

Arjuna could not comprehend this high philosophy so he asks, “Can a man, whose mind wanders, who is riotous and stubborn, and unable to think himself, have any hope of attaining this tranquillity and control of the Self?”

In reply Kṛishṇa admits that it is difficult, but diligent practice may bring about conquest of desire, which will subdue the mind. If the Yogi follows Kṛishṇa’s method then effort will conquer and control the thoughts.

Arjuna has now another doubt. What about the

unsuccessful ascetic? If the aspirant has enough faith to set himself on the way of Control, but can not subdue his passions and desires, such a man has lost the reward that attend the lower path of worship with desire and also fails to win the heights that lead him to Brāhman and liberation. His position is like a divided cloud. What will become of him?

Kṛishṇa reassures that such a man is not destroyed here or beyond, though he is unsuccessful. He who strives to walk on the path of Control but fails, will go to the celestial region after death, but is born again after a lapse of some years. He is generally born in a pure or wealthy family—sometimes in a family of wise ascetics. He now finds himself at the same point of ascent towards Brāhman as he had reached at the close of his former life. From this point he progresses on the upward path. The power of Control is so strong that he is taken up and on whether he will or not. His mere desire for progress in Control takes him beyond the influence of Vedic ritual. Thus through many births he reaches perfection and goes to the Supreme.

A true ascetic has a balanced personality, hence he is superior to one who merely practices austerities. He knows the truth but is not content with his knowledge. He is wise, but he is more than that. He is superior to the man who practices Vedic rites; he is a worker, but he is more than that. Austerity, knowledge, and action are combined in him. Over and above that he has devotion to God, which is most important for the realization of God.

Here ends the sixth Chapter. The seventh Chapter begins with the answer to the question "What is knowledge? What is this mystic experience which

the ascetic must possess?" Kṛishṇa then starts with the statement that he will teach Arjuna how he may fully know Him, if his search is made in the spirit of devotion along with desireless work. He will declare the meaning of true knowledge—intellectual and immediate—a knowledge of Himself towards which few strive and few reach.

Kṛishṇa explains his two natures: the lower and the higher natures. The lower Nature consists of 8 parts—Earth, Water, Fire, Wind, Ether, Mind Reason and Individuation and the higher Nature consists of the all-pervading principle of life by which this Universe is upheld. These two Natures are the cause of creation of living things and Kṛishṇa is the cause of all origin and dissolution. He is Supreme. As the gems of a necklace rest on the thread that binds them, the Universe depends on him.

The essence of all existing things is Kṛishṇa. In the Sun, Moon, the Vedas, the elements and in various types of men, he is that essential element that makes it what it is.

The three states of Not-Self, Purity, Energy and Darkness are from Kṛishṇa. But as they form his lower Nature, they are in him, but he is greater than that; these are not co-extensive with the Supreme. The Not-Self with the three qualities veils from the world the unchanging essence of Kṛishṇa. None but his devotees can pierce this veil.

Kṛishṇa then describes the four types of votaries—those who seek relief from trouble, those who are entering the path of knowledge, those who desire material gain and lastly the men of knowledge. Of these, last are the highest and dearest to him. The man of knowledge, working in the spirit of Control

will in the end pierce this veil and see that Kṛishṇa Vasudeva is Brāhman in human form, he is identical with the Absolute. Such people are few.

Kṛishṇa now speaks of those worshippers who adore other heavenly gods. The object of such worship is a form or body that has an end; and the worshipper goes to the heaven of his deity, and then returns to earth. It is Kṛishṇa who confirms the faith of each and grants the rewards that each seeks. But wise men who worship Kṛishṇa come to him and are freed from rebirth.

Kṛishṇa then describes how delusion misguides men. The passion and the delusion of the pairs which spring from love and hate bring bewilderment. Such men cannot understand and see the changeless unborn aspect of the Supreme. Kṛishṇa's knowledge of all beings is timeless and complete, whereas man's knowledge of Kṛishṇa is partial and imperfect.

But Kṛishṇa's votaries are freed from this delusion and know him as he is. They know him as the Absolute from which proceed the all-pervading Self and active Not-Self. They know him as the essence of all.

Here ends the seventh Chapter. The eighth Chapter begins with the query of Arjuna as to the meaning of the terms Brāhman, essential Self, essential diety, essential being etc. used by Kṛishṇa. He also wants to know how the ascetics remember him at the time of their death.

Kṛishṇa explains that Brāhman is Supreme and Imperishable. Brāhman's proper being or nature is Essential Self. It is the Universal Self manifest in every individual. Work is a creative force and is the activity of Not-Self. The lower Nature of Kṛishṇa, the Not-Self is Perishable Existence. Essential diety

is the Person, Kṛishṇa is present in the sacrifice and is the object of man's worship; his very life on earth is sacrifice.

It is important for every one to remember this Person or the Imperishable Brāhman at the moment of death. Arjuna must, at all times, fix his thoughts on Kṛishṇa, for, at death, a man goes and becomes one with that very being on whom he rests his thoughts at the end.

The ascetic who meditates on the Supreme Celestial Person will go to him at death.

Such ascetics who meditate on the Supreme Imperishable Brāhman, knowing Kṛishṇa as one with the Supreme, repeating the sacred syllable OM which is Brāhman, reach the highest realm.

But Kṛishṇa is easily accessible to any ascetic who meditates on him with single-hearted devotion. Those who come to him are released from re-birth; but those who reach other Worlds, even the World of Brāhman, must be born again.

But why are they born again? Because Brahmā and the other dieties are limited by time. At the beginning of each period of a thousand Great Ages, the world comes to existence, and at the end of such period, it returns to the undeveloped stage and rests there for an equal space of time. Brahmā's day consists of the period of manifest existence and Brahmā's night is the period of Non-development and as at the coming of each day, the living beings come to birth and are dissolved at the approach of night, so those who reach the realm of Brahmā are born again.

For the ascetic, it is better to die when the dieties of light are in the ascendance i.e. during the day, during the bright fortnight, when the days are grow-

ing longer; one who dies at such a time goes to the 'path of the Heavenly Lords' and does not return, and he who dies while the dieties of darkness prevail, goes to the 'path of the Fathers', reaches the light of the Moon and returns to earth again.

An ascetic who knows all this, passes beyond such rewards as the Veda promises and reaches the realm of Brāhman, whence there is no return.

The ninth Chapter begins with the teaching of 'Royal Mystery' to Arjuna. He leads Arjuna one step further in spiritual knowledge. He tells him how sublime is this Royal Mystery and Royal Science—it shows the identity of Kṛishṇa with Brāhman, whose incarnation he is. This knowledge leads one to liberation. One who worships the Incarnate with this knowledge, gets final illumination of things. One who devotes himself to Kṛishṇa with faith, will not find this as a mystery. Compared with the direct contemplation of the Absolute without the medium of Incarnation, this method of worship is very easy to practice. This knowledge is pure, high and changeless, so he wants to teach it to Arjuna.

He now begins the exposition of Royal Mystery. He does this by substituting his own person for the Supreme. He is the Essential Self that pervades the Universe; he is the Essential Being that supports all beings. All beings dwell in him, but he does not dwell in them; for he is transcendent and unaffected. Not-Self belongs to him, which under his guidance, brings forth the world from time to time and again dissolves it. His power as Lord is thus expressed, and as it is done without attachment, it cannot bind him.

Those who see not my higher being as Great Lord

and scorn him, are fools. Then knowledge, work and hope are in vain and they are doomed to pass to lower forms of life; but those who understand the Royal Mystery that Kṛishṇa is one with the supreme, worship him alone with steadfastness.

Kṛishṇa has various aspects. Some worship with the knowledge that Kṛishṇa is one with all but free from all. Every form, and every act of sacrifice is imbued with his presence. This world comes into being by the union of his spiritual and material natures. He is the object of the knowledge. He is the Vedas, the OM and the essence; he is the way to the goal, he supports and rules the world; he watches every action, all find their dwelling-place and refuge in him, he is the friend of all. All things proceed from him, return to him and rest in him. The elements are controlled by him; he is the seed of life that never perishes.

The Essential deity is Kṛishṇa. As all the gods are centred in Kṛishṇa, those who worship the Vedic God of Heaven, the Fathers and the Ghosts, get the reward they seek; for in truth they are worshipping Kṛishṇa. So the followers of Vedic ritual enjoy a period in heaven, but these must return again to this world. Kṛishṇa grants the power of that knowledge which can lead them to himself, only to his votaries.

Kṛishṇa next explains the place of Devotion and the laws that govern and regulate it. Every act must be done as an offering to Kṛishṇa—be it work, eating, sacrifice, charity or mortification—however poor and simple the offering may be, if it is made with love and earnestness, it is acceptable to him.

The fruit of devotion consists in leading the devotee to release and entry into Kṛishṇa's being.

Kṛishṇa favours any votary who approaches him with devotion; he is not partial to any. Devotion has its moral effect—it quickly leads the sinner to righteousness and to peace. The path of devotion is comprehensive; it is not confined to the higher castes; the lower castes, women also can attain salvation through devotion.

Kṛishṇa asks Arjuna to realize this in his life: He says “Do thou make me thine object of devotion, thou who has been born in this restless and transient world as a man and then thou shalt come to me.”

Here ends the ninth Chapter.

Kṛishṇa tells Arjuna that he is going to reveal himself further. He then reveals himself as the Transcendent source and Immanent power of the Universe.

He is the birthless origin of even the Lords of Heaven and the Great Seers. From his mind sprang the progenitors of human race. All the different conditions—good or bad—in which a man finds himself are dispensed by Kṛishṇa. The true ascetic knows him as the origin of all, his transcendence and his immanence in all created things.

Such knowledge leads man to devotion and devotion to the gift of discernment whereby the votary comes to him. He dwells in the heart of those who love him thus and destroys their ignorance.

Arjuna devoutly praises Kṛishṇa as Brāhman, Supreme Abode, Person eternal and divine and Lord of Heaven. The seers have recognised him thus; Kṛishṇa has thus revealed himself.

Arjuna addresses him as Lord of Creative power and asks him to tell him fully his divine pervading power by which he remains immanent in the worlds.

What are the various aspects in which he should think of Kṛishṇa to help meditation?

In reply Kṛishṇa speaks of his pervading powers. It is not possible to describe in full; only a few special aspects of his power can be mentioned. He is the Self that exists in the heart of every being; he is the Chief of every Class of existence; each separate being is what it is because of him. He is the abstract quality seen in all things; he is the seed of every form of existence; it is from a part of his glory that all that possesses power, prosperity or force has originated.

He gives a list of examples and sums up the whole saying "I am the origin and support of this entire Universe, which is only a part of myself".

Here ends the tenth Chapter.

The eleventh Chapter opens with the prayer of Arjuna to see Kṛishṇa as the Lord of the Universe. He says that after hearing from Kṛishṇa about the nature of the Essential Self, relation between the Supreme and the individual, his delusion has been removed. He now knows that Kṛishṇa is the first cause of all, destroyer of created things, but he is not satisfied only by hearing, he wants to see Kṛishṇa as such; so he begs him to show himself as the Lord of all. Kṛishṇa agrees and shows Arjuna his Universal Form as Lord. He gives Arjuna that divine sight by which he can see this wonderful vision, seen by none before. Kṛishṇa speaks of his Form as Universal Lord—all that exists is centred in his body—the one Form contains hundreds and thousands of Forms of different colours and shapes—all the Lords of Heaven are included in that Form.

Sañjaya here pauses in his narration, and tells

Dhritarāshṭra of his own impression of the Universal Form revealed to Arjuna. He says that it is universal and infinite, multiple in feature, aspect and in symbol of divinity; divine as Lord of Heaven's Lords, with weapons, clothes and ornaments as mark of various dieties—marvellous and brilliant as a thousand suns. He describes what this ecstatic vision has inspired in Arjuna—the awe, the wonder and the reverence.

Arjuna then addresses this terrible and Universal Lord.

That Form of Kṛishṇa is universal and infinite, all-pervading, multiple, divine, imperishable, brilliant, marvellous, almighty, the highest aim of knowledge, the store-house, wherein all beings enter at their dissolution, the undying Guardian of Eternal Law, the everlasting Cause, the object of all worship, even that of the dieties; and above all the terrible.

Arjuna dwells at length on this aspect of Terror. All the three worlds shudder when they see this form; the Lords of Heaven, the sages, the Perfect ones, all worship this form with awe. It inspires terror in the mind of Arjuna too; his peace of mind is gone. He sees the leaders of the opposite party rushing to their destruction and lose themselves in that mouth of the Lord as rivers in the ocean or perish as moths in the flames.

In terror Arjuna asks: "Who art thou with form so dire?" He bows to him and begs him to be gracious. The form thus evolved before him, Arjuna is unable to understand.

Kṛishṇa explains: He says that he is the old world-destroying Time, who has come now to destroy the worlds—specially those fighting at Kurukshetra. This

vision is shown to Arjuna that he might know that he is only the instrument to slay those who have already been doomed by Kṛishṇa. So he asks Arjuna not to be dismayed but slay his foes for they are already slain by Him. He says "Fight, thou shalt conquer thy foes in the field."

Arjuna prepares to reply and Sañjaya describes the reverence and the awe felt by Arjuna as he bows to the Universal Form of Kṛishṇa and speaks stammering, overwhelmed with fear.

Arjuna breaks out into a hymn of praise. He says 'O Kṛishṇa, the world has delight in thy great glory and obeys thy law'—joy, love, reverence and fear are combined in those who worship this Infinite Form. Arjuna calls him as Soul Supreme, Brahmā, the primal cause and by all other names mentioned and claimed by Kṛishṇa and says that "All hail to thee, before, behind and on every side, O Mighty All."

Whatever dishonour or rudeness he might have shown to Kṛishṇa in his human form, not knowing his real nature—for that he asks him to pardon him and begs him to be gracious to him as father to a son, as a friend to a friend, and as a lover to his beloved. He is delighted to see this Form, but at the same time he is moved by fear at the sight of the Universal Form. He beseeches Kṛishṇa to assume his human form.

Kṛishṇa replies that it is only as a special grace that he has revealed to him this Universal Form. Men cannot see this, either by Vedas, or by sacrifice or by austere rites. He asks him not to be distressed and afraid and assumes his human form again.

At this point Sañjaya explains that Kṛishṇa as-

sumed his human form and consoled Arjuna. Arjuna says that he is no longer terrified or perplexed.

Krishṇa says again that the Universal Form he has just seen is hard to see. Even the gods desire to see it. Not by Vedas, nor by austerities, nor by gifts, nor by sacrifice, can one see the vision that Arjuna has seen. Exclusive worship alone can lead a man to know, to see and to become one with Kṛishṇa as Lord. "He who does everything for Me, whose supreme object I am, who worships me, being free from attachment, this man, O Arjuna, comes to Me."

Kṛishṇa ends his speech here.

The eleventh Chapter ends here and the Twelfth one begins with the question of Arjuna, "Who is best acquainted with Yoga—those who worship Kṛishṇa devoutly or those who serve the imperishable?"

The twelfth Chapter begins with the query of Arjuna—of the paths, that of *Bhakti* or Devotion or *Yoga* or Contemplation—which is better?

Is it better for the ascetic to worship him as Lord manifest with devotion or to contemplate direct the imperishable unmanifest Brahman?

Kṛishṇa replies that the best ascetics are those who worship him as manifested Lord, with faith, devotion and work without desire. Those who contemplate the imperishable Brahman reach Him also, but their path is more painful and difficult. Kṛishṇa's votaries are delivered from rebirth soon; so he asks Arjuna to choose the path of devotion.

The practice of Devotion is graded. He recommends to Arjuna the steady concentration of his thoughts as the best one. If Arjuna is unable to have such concentration, then let him fix his mind on Kṛishṇa again and again.

If that too is not possible, then let him do his work as a sacrifice, as an offering to Kṛishṇa.

If even this be hard, then let him give up desire for fruit of work and act with control as taught by Kṛishṇa.

For, knowledge is better than constant practice; meditation is better than knowledge; abandonment of the fruits of work is better than meditation for it brings peace.

Kṛishṇa describes the votaries that are dear to him. They are characterised by friendliness and compassion, contentment, self-control and firm faith. They are proof against emotion and desire and know the separateness of Self. They work without desire for fruit and cling to no worldly object. They are pure, adept and silent, and their lives are dedicated to Kṛishṇa. Such men who obey the law that takes them to the immortal goal are dear to Him. These are His devout worshippers. Here ends the twelfth Chapter.

The thirteenth Chapter begins with the exposition of the Field and the knower of the Field.

“This body is the Field and He who knows it is the knower of the Field”—The Not-Self is a Field wherein takes place all growth, development and decay. Self, which lies behind all activity as witness and approver is the knower of the Field. The knowledge of the Field and the knower of the Field is true knowledge.

Kṛishṇa says that He will now describe to Arjuna the nature of Field, its origin and modifications; then of the knower of the Field and His powers. This teaching is found in various forms in ancient scriptures.

Kṛishṇa now describes the Field and its changes. He describes it in Sāṅkhya terms naming the 24 principles of Not-Self. From these arise desire, hate, pleasure and pain.

He then proceeds to describe knowledge. He enumerates the various means conducive to knowledge—good moral attitudes, virtuous conduct, the absence of desire and attachment, insight into the reality of things, devotion, desireless work, the habit of solitude, perseverance, perception of the true end of knowledge—all these lead one to the knowledge of the Essential Self which leads to liberation. Kṛishṇa next describes the 'Knower of Field—that which is to be known'. The Self, which is in the heart of each individual, is the same as Supreme Brahman. As this Supreme Brahman or Self has this double aspect, He describes it in a series of paradoxes: It does not seem to possess, yet has sense-organs; it is not attached to anything, yet upholds the Universe, without the modes of Nature, yet the possessor of modes. He is without and within all, motionless yet moving; far away, yet near; undivided, yet apparently divided. He envelops all, and is without beginning. He cannot be defined or comprehended. He is the cause of development. His nature is Light. He is the object and goal of knowledge.

Thus matter, knowledge and that which must be known, have been described. He who worships Kṛishṇa with a knowledge of these deserves liberation.

He next speaks of Self or the Person and Not-Self or Nature. Both have their origin in Eternal Brahman and are without beginning. Variations belong to Nature or Not-Self. Not-Self is active in production and Self passive in experience. Attachment

of Not-Self to its constituents causes Self to be born again and again in bodies high and low. When the Supreme Person dwells as individual Self in the body, the actions of Not-Self are watched and controlled by him. He is the same as the Great Lord and the Highest Self. He who knows the Person and Nature as such, is not born again; however he may be placed.

There are four methods for attaining the perception of the Great Self in the individual: (1) Meditation, the concentration of mind on the Supreme, the highest form of Yoga. (2) Comprehension of the separateness of Self from Not-Self as shown in the Sāṅkhya system. (3) Devotion to work, without desire, as recommended by Kṛishṇa to Arjuna. (4) Worship that is the outcome of hearing from others, than knowing themselves. Even these ultimately win liberation.

Kṛishṇa now sums up the whole discourse on Prakṛiti and Puruṣa—Not-Self and Self.

Every form of existence, animate or inanimate, is the product of the Union of Prakṛiti and Puruṣa.

The Supreme Lord dwells alike in all, the Imperishable and things that perish.

By perceiving the Lord as Universal, and as the indwelling spirit of all, one attains liberation.

It is Prakṛiti or Not-Self that works; the Self or Puruṣa is inactive.

The various manifestations of Not-Self or Nature proceed from one and are seated in it. One who knows this attains liberation.

The Eternal Supreme Spirit is without beginning, devoid of changes, neither works, nor is stained by his indwelling. He is like ether, subtle and undefiled. As the sun illumines this whole world, so does the

Soul illumine the whole Field of Nature. This knowledge leads one to the Supreme.

The fourteenth Chapter begins with the exposition of Kṛishṇa about the Highest Knowledge.

He tells Arjuna that this sublime science has enabled the seers to pass from this world to the highest perfection, i.e. release from rebirth.

Each being, animate or inanimate, is born of the Great Brahman, who is the womb. Kṛishṇa is the father who places the living germ in the womb; this seed is the Essential Life which causes the birth of every individual.

The three Strands or *Gunas* of the Not-Self—Purity, Energy and Darkness, bind down the Self to Not-Self.

Purity is luminous, stainless and healthy; Energy is born of passion, strong desire and attachment. Darkness is composed of ignorance, and bewilders all embodied souls. Purity binds Self by pleasure and knowledge, Energy by activity, Darkness by indolence and sleep. All the three are present in every individual, but one prevails over the others; the presence of luminous knowledge is mark of the predominance of purity, the prevalence of Energy is marked by greed and restless activity; dullness, inertia, stupidity and bewilderment are born of Darkness.

If a man dies when Purity prevails, he goes to the spotless realm of the celestials; if one dies when Energy prevails, he is born again among active men; if one dies when Darkness prevails, he is born again in the lower forms of life.

The fruit of a good action has the property of Purity; the fruit of an action done under the influence

of Energy is painful, and work done under the influence of Darkness has ignorance as its fruit.

Liberation is achieved by realising that all work is done by Not-Self and that there is something beyond that which is higher. When the embodied Self crosses beyond the three Strands, it is freed from re-birth and wins immortal bliss.

At this stage Arjuna asks Kṛishṇa "What are the characteristics of the man who has crossed beyond the three Strands? How does he behave? How does he pass beyond the three Strands?"

Kṛishṇa replies that such a man is indifferent to the three aspects—brightness, activity and delusion. He realises that all activity belongs to Not-Self and looks upon pleasure and pain with perfect equanimity. To him a clod, a stone and gold are the same; all things are equal to him. He works without desire.

How can this state be reached?

It is reached by placing an exclusive devotion in Kṛishṇa following the Yoga principle, for Brahman rests in Kṛishṇa and for the Votary Kṛishṇa is Brahman.

He is the source of eternal law of changeless immortality and of complete happiness.

Here ends the fourteenth Chapter.

The fifteenth Chapter begins with the comparison of the Not-Self with the sacred fig-tree.

The roots of the fig-tree are above and its branches are downwards—they cluster to form the trunk. The roots and the branches symbolize the unmanifested Not-Self, hidden from sight, becoming manifest in the world.

The Strands are their sap, the objects of senses

are their shoots, the roots underground ascend to bear the fruit of works, its leaves are the Vedic hymns.

Unenlightened men cannot understand this tree of Not-Self. They know not its beginning nor its end nor its source.

This tree must be cut down by the axe of detachment. Then only can a man reach the Person and be free from rebirth.

Thus men go to the abode of Kṛishṇa,—that changeless home that needs no Sun, no Moon, nor any fire to give it heat, being humble and victorious over attachment, desire and emotion and devoted to true knowledge. They shall not return again to earth.

Kṛishṇa resides in separate bodies as Essential Self. He attracts to himself mind and the five senses and as he passes from one body to another, he retains this close connection and comes in contact with the world of sense through these. The wise alone can know this.

As Essential Self of the Universe, Kṛishṇa is that by which all things are sustained—the light that is in the Sun, in the Moon and the fire. He is that moisture of the Moon that nourishes the herbs at night; he is that inner fire that helps creatures to digest their food. He is in the heart of all; memory, knowledge and faith are gifts from him. He is revealed by all the Vedas; he is the author of Vedānta and the truth of the Vedas is comprehended by him alone.

The Self is the Imperishable Person, the Not-Self is the Perishable Person; higher and above these two is the Supreme Self, the Immutable Lord and the supporter of the Worlds. That Person is Kṛishṇa himself.

One who knows him as such will lead him to that

sublime state where understanding reigns and there is no work in the form of duty.

Here ends the fifteenth Chapter. The sixteenth Chapter begins with the enumeration of those qualities that mark a man who is 'born to Divine estate'. He has fearlessness, purity of heart, steadfastness in devotion, self-restraint, liberality, austerity uprightness and such other qualities seen in celestial beings alone.

The man born to Devilish estate has the character of devils and has such qualities as hypocrisy, pride, self-conceit, wrath, insolence and ignorance.

The Divine Estate leads one to release from rebirth, whereas the Devilish estate leads one to continual rebirth. Arjuna is born to the Divine estate, so he need not fear.

All beings in this world are divided into Divine or Devilish. Kṛishṇa gives some details of the latter.

The people belonging to latter group are materialists, opposed to right conduct, and are enemies of the world. They are full of pride and self-conceit and their sacrifice is hypocritical.

Such men are hurled down by Kṛishṇa into Devilish births. They never can come to Him but go to lower regions.

All the Devilish qualities come under three headings: desire, wrath and greed; these form the three-fold gate to hell. One should avoid these three.

If a man wants to follow the right path and do his duty, he will find a guide in the Scriptures. Scripture is a Canon and its ordinance-must be obeyed.

Here ends the sixteenth Chapter. The seventeenth Chapter describes and expounds the three-fold faith. It begins with a question of Arjuna, "If a man

worships or sacrifices with faith abandoning the rules of Scriptures, what will be his position? Which of these qualities—Purity, Energy or Darkness—predominate in him?”

In reply Kṛiṣṇa expounds the nature of Faith. Faith is of three kinds, according to the predominance of the qualities of Purity, Energy and Darkness. Faith reveals the nature and character of a man. Those who worship the gods of Heaven show by their worship that their faith is pure; those who worship Goblins and Ogres show that their faith is based on Energy; those who worship Ghosts and wandering Spirits show that their faith is based on Darkness.

True faith is not compatible with disobedience of scriptures. There are some men of Devilish class whose nature is filled with Darkness. These people do not follow the injunctions of scriptures and practice self-mortification as a form of worship. This tortures and weakens the body, and hence the Self too. If these people think that they worship with Faith, they are hypocrites; their mind is filled with self-conceit and desire as they think that they know more than the scriptures.

This gives the answer to Arjuna's question. Without acknowledging Scripture as a standard and obeying its precepts, one cannot be said to worship with true faith.

One who wants to increase in himself Purity, should choose proper food as well as right sacrifice, austerity and alms-giving.

Food is of three kinds: foods that promote life and vitality, strength, health and joy are those that are savoury, greasy, firm and cordial. These are dear

to men of Purity (*Sātvikas*).

Bitter, sour, saltish, over-hot, sharp, astringent burning foods are liked by men of Energy; they bring pain, sorrow and sickness.

Stale, tasteless and decayed foods are dear to men of Darkness.

Sacrifice too is of three kinds: sacrifice of Purity is offered as a duty, with no desire for reward and following the rules of Scriptures. Insincere is the sacrifice of Energy, as the worshipper desires a reward; and Dark sacrifice is not based on faith, neither is it offered according to the rules of Scriptures.

Austerity, too, is three-fold: it may be practised with the body, speech and mind.

The first includes reverent prostration to the gods, Brāhmaṇas, teachers and the wise, cleanliness, uprightness and harmlessness.

The second includes speech that gives no shock, true, pleasant and helpful, and the practice of sacred recitation.

The third includes, serenity of mind, silence, self-restraint and purity of soul.

This three-fold austerity, when practised with high faith by men who desire no reward, is known as austerity of Purity.

That austerity which is done to win welcome, honour and respect is known as austerity of Energy; it is unstable and unsure.

That austerity which is done with fond conviction, with self-torture or to bring about another's ruin, is the austerity of Darkness.

Alms-giving is of three kinds: Pure alms-giving expects no return but gives to fit recipients. Men of Energy give alms with desire for some return

and grudge the alms they give. Men of Darkness give alms to unfit recipients with contempt.

The use of the mystic syllable *OM TAT SAT* forms the intimate indissoluble connection between true sacrifice, austerity, alms-giving and the authority of scriptures. It is the three-fold designation of Brahman: *OM* expresses His absolute supremacy; *TAT* His universality, *SAT*, His reality reflected as goodness in the world.

So all the Vedic rites of sacrifice, austerity, and alms-giving begin with the utterance of *OM*.

Those, whose aim is liberation and work knowing all is Brahman, perform their rites with *TAT*. *SAT* is used in the sense of 'real' 'good' and is applied to auspicious work. Those who perform sacrifice, austerity, and alms-giving and make them real and auspicious, must think of Brahman as *SAT*.

Whatever offering is made, whatever is done without faith is called *ASAT*; such work has no value in this world nor has it any reward hereafter.

Here ends the seventeenth Chapter called 'The Three-fold Faith'.

The eighteenth Chapter is the concluding chapter. The author of the *Bhagavadgita* has given a special name to each of these chapters according to the subject-matter and this he gives at the end of this chapter.

The first chapter is called "The Despondency of Arjuna".

The second chapter is called "Sāṅkhya-Yoga".

The third chapter is called "Devotion by Work" or "Karma Yoga".

The fourth chapter is called "The Devotion of Knowledge" or "Jñāna-Yoga".

The fifth chapter is called "Devotion by Renouncing works" or "Karma-sanyāsa-Yoga".

The sixth chapter is called "Devotion by Self-restraint and meditation" or "Dhyāna-Yoga".

The seventh chapter is called "Vijñāna-Yoga" or "Devotion through spiritual discernment".

The eighth chapter is termed "Akshara-Brahma-Yoga" or "Devotion to the Imperishable Absolute".

The ninth chapter is termed "Rāja-Vidyā Rāja Guhya Yoga" or "Devotion through royal science and royal mystery".

The tenth chapter is termed "Vibhūti-Yoga" or "Devotion through Divine manifestations".

The eleventh chapter is termed "Viśvarūpa Yoga" or "The manifestation of the Universal Form".

The twelfth chapter is termed "Bhakti-Yoga" or "Worship through Devotion".

The thirteenth chapter is termed "Kṣetra-Kṣhetrajña-Yoga" or "Devotion through (the distinction) of the Field and the knower of the Field".

The fourteenth chapter is termed "Guna traya vibhāga Yoga" or "Devotion through the differentiation of the three Strands".

The fifteenth chapter is named "Puruṣottama Yoga" or "Devotion for attaining the Supreme Person".

The sixteenth chapter is named "Devāsura Sampad-vibhāga Yoga" or "Devotion through the distinction of the Divine and Devilish Estates".

The seventeenth chapter is termed "Sraddhā Traya vibhāga Yoga" or "Devotion by the three-fold division of Faith".

The eighteenth chapter is named "Sanyāsa Yoga" or "Release by Renunciation".

The last chapter begins with the question of Arjuna: Arjuna asks "What is the difference between renunciation and abandonment?"

In reply Kṛishṇa says that conventionally 'complete giving up of all works that may have desire for their motive is renunciation, and abandonment implies giving up not of the works themselves but the motive that inspires them.'

Some say that every kind of work should be given up, while others limit its scope to ordinary works and allow the performance of religious duties. He then gives his own view: He says that abandonment is three-fold: pure abandonment consists in performing all necessary and obligatory works as religious duties: desire must be cast off in doing them. Abandonment of a work of obligation under the influence of delusion is declared to be due to Darkness; if one abandons work, as he is unwilling to suffer pain or trouble, it is due to the influence of Energy. It does not attain its end.

Religious duties, such as sacrifice, alms-giving and austerity, must be performed. If these are done with true abandonment, they purify the Self.

Complete renunciation of works is not possible while Self is confined in the body.

True renunciation consists in abandoning the fruits of work and not work. The fruits of work lead one to one of the three stages: good, if a man is born again among the Lords of Heaven; bad, if he is born among devils or lower grades of life; mixed, if he is born in the world of men. Abandoner is not born again.

Kṛishṇa then divides the Sāṅkhyan not-Self into five parts and declares that these alone are the causes

of action and that one who perceives this is not bound by the action of rebirth.

Knowledge and work are closely connected for it is knowledge which incites action.

Knowledge, work and the agent are influenced by Purity, Energy and Darkness. Knowledge is Pure when One is seen in the Many; it is born of Energy when Many are seen as Many; and it is dark when a single effect is seen as if it were the whole.

Work is of three kinds: Pure work is that obligatory work which is done without attachment, emotion or desire. Work of Energy is done with attachment and desire. That work is dark which is undertaken through delusion, without any regard to the consequences.

Doer or agent is of three kinds: Pure doer is free from attachment and concern about success. He works with constancy and zeal. One influenced by Energy seeks fruit and works with evil passion and emotion. One influenced by Darkness does his work with every evil quality.

Reason is of three kinds: Reason is closely connected with constancy and action. It is reason that determines what should be done and issues orders to the organs of action. Constancy brings action to its fulfilment. These again may be classed under three heads; as influenced by Purity, by Energy or by Darkness.

The time to act and the time to refrain from action are determined by reason of purity. What should be done and what should not be done, what should be feared and what should not be feared are also determined by reason of purity. When Reason is in-

fluenced by Energy, it errs in matters of right and of duty; Dark reason reverses every value.

Constancy is of three kinds: Constancy of Purity consists in being constant in restraint; constancy of Energy consists in the pursuit of reward; constancy of Darkness is in the pursuit of sloth and lust.

Pleasure is of three kinds: Work which gives the sensation of pleasure is generally sought by men; so the doctrine of work is not complete without the classification of pleasure.

Pure pleasure appears to be pain, but its end is blissful; it is born of a clear and undeluded understanding. The pleasure of Energy seems desirable at the outset but ends in pain, as it is sensual. Pleasure of Darkness is delusive.

The influence of the Strands is universal: neither the human beings, nor gods of Heaven are free from the influence of these.

Each member of the four castes is influenced by the predominant Strand in his nature and must work according to that influence. Brāhmaṇa should have such qualities as restraint, long suffering, and uprightness; Kshtriya must be brave, constant and generous; Vaiśya should till the soil, herd the cows and carry trade; Śūdra's duty is to serve.

Performance of caste duties leads to perfection, if it is done with a spirit of renunciation, as an offering to God. Even if the performance of duty is imperfect, yet duty must be done. A man may perform his caste-duty imperfectly, but he must not abandon that duty to which he is born.

Those who perform their caste-duties are not bound by fruits of action. Their work counts as no-

work; and thus they reach to perfection and final liberation.

The aspirant for Brāhman is marked by the qualities of restraint, withdrawal from sense objects, company of other men, abandonment of passion and desire. He constantly practises meditation and is at peace.

True knowledge and true work cannot be separated from true devotion. To become Brāhman is to love Kṛishṇa, to know him fully and to enter into his being.

In conclusion, Kṛishṇa sums up his doctrine of work, knowledge and devotion. Every work may be done by his votaries; devotion and grace of Kṛishṇa break the bonds of work.

Work must be done as an offering to him; the truth of Self and Not-Self must be grasped. The votary must meditate on Kṛishṇa and his grace will help him to success.

If Arjuna will do his duty in the war, the grace of God will bring him release. So Arjuna should seek refuge in God and win peace by His grace. Kṛishṇa asks Arjuna to consider carefully the doctrine revealed to him and act accordingly. He warns that this must not be taught to those who are lacking in austerity, faith, devotion and service. He asks Arjuna if his doubt has been dispelled now.

Arjuna replies that his doubt and delusion have been destroyed and promises to carry out Kṛishṇa's order.

Saṅjaya tells King Dhṛitarāshṭra that he has repeated the conversation between Kṛishṇa and Arjuna as he heard it from Vyāsa. He concludes by praising Kṛishṇa and Arjuna.

General estimate of the the Gītā:

This book of 18 chapters consisting of 692 verses is a splendid monument of development in the religious history of India.

It forms a part of the present *Mahābhārata* (chapters 23 to 49 of the Bhīṣmaparva) but probably it was composed independently and incorporated into the great epic with a view to its permanence and wider circulation. Its official designation, as indicated by the Colophon is 'Upanishad' and along with Upanishads and Brahmasūtra it is one of the triple canons—*prasthānatraya*.

In the *Mahābhārata*, it purports to be a dialogue between Arjuna, the Commander-in-Chief of the Pāṇdavas and Sri Kṛishṇa, the incarnation of Viṣṇu, who was acting as the Charioteer of Arjuna. He begins with a few very fine and effective sentences on the indestructibility and immortality of human soul. The artistic setting up is very clever, only it is difficult to believe that such a long and serious philosophical discussion could be held when the two armies were just beginning to fight. Whether it be an integral part of the *Mahābhārata* or not, the book has justly acquired a great celebrity. Perhaps no other single book in the whole range of Hindu religious literature has become so popular.

The book is said to be dictated by Sri Kṛishṇa on the battle-field of Kurukshetra; but it is difficult to accept that view. Apart from the absurdity that such a profoundly philosophical discussion should be propounded in the midst of the bustle and excitement of the battle-field, there is no evidence of the existence of the ideas contained in the *Bhagavadgītā* at

the time of or long after the battle of Kurukshetra. The battle of Kurukshetra, if it be a historical fact, must have taken place some centuries before the birth of Buddha, but we do not find any trace of the fundamental teachings of *Gītā* in the Buddhist period. The book bears traces of a post-Buddhistic age. The reputed author Sri Kṛishṇa, if he be a historical figure at all, is not known to be a great philosopher except in the *Bhagavadgītā*. In the *Mahābhārata*, where we find the story of Kṛishṇa for the first time, he is a great warrior and a consummate statesman. There are occasional references to him as "Versed in the Vedas and the Vedāngas." (VI 45-36).

But the ideas propounded in the *Bhagavadgītā* are far in advance of the Vedic age. Sri Kṛishṇa has already become an Incarnation of the Supreme God. He is identical with the *Brahman* of the Upanishads. We find here not only the doctrine of Incarnation, but a philosophical explanation of it for the first time.

"Whenever, O Bharata, there is decline of righteousness and rise of unrighteousness, I create myself. For the liberation of the righteous and the destruction of the wicked, I am born age after age."

Such a developed stage of the doctrine of Incarnation indicates a comparatively late origin of the book. It is more probable that they were propounded by some great sage of later times and were put into the mouth of Sri Kṛishṇa to ensure greater authority. Who this author was, we do not know. But such remarkable effacement is common in Indian literature where authors wrote great books without the least desire of associating their names with their works.

There is a common saying to the effect that the Upanishads is the cow, Arjuna is the calf, Sri Kṛishṇa

is the milk-man, the *Bhagavadgītā* is the milk and the wise are the drinkers.

“*Sarvopanishado gāvo dogdhā gopālanandanah
pārtho vatsaḥ sudhīrbhoktā dugdham gītāmṛitam
mahat*”

This estimate of the *Bhagavadgītā* is substantially correct. It has the essence of the Upanishads and its ground work is Vedantic. At the same time it shows a considerable advance over the age and ideas of the Upanishads. From the language as well as thought, it is evident that it was written sometime after the age of the Upanishads. It may be post-Buddhistic; there are traces in the language as well as in thought that refer to Buddhistic thought. References to many Orthodox Hindu Schools of thought are more definite. Its indebtedness to the Sāṅkhya School is unmistakable. Not only the Sāṅkhya philosophy is woven into the texture of *Bhagavadgītā* but the name Sāṅkhya is frequently mentioned. In the conception of the constitution of the Universe, the ideas of Sāṅkhya philosophy are predominant. The reference to Yoga is clear. The well-known method of concentrating the wandering mind propounded in the *Yoga-Sūtra* of Patañjali is identical with that mentioned by Sri Kṛishṇa in reply to Arjuna.

“O mighty-armed, undoubtedly the mind is restless and difficult to curb, but, it can be controlled by constant practice and non-attachment.”

The contents of the *Bhagavadgītā* indicate an age of philosophical activity. It would seem there was an active conflict between these diverse Schools of Thought and here is a bold attempt to reconcile them. At the outset the author tries to establish a harmony

between the path of knowledge and the path of action i.e. the *Sāṅkhya* and *Karma Yogas*. It is evident that these two schools of thought had already been well-advanced and there was an active conflict between them. The path of action which had its beginning in the Vedic cult inculcated *salvation by work*. Originally, work meant performance of Vedic ceremony, but by the time of *Gītā*, its scope was widened to include all good action. Path of knowledge, on the other hand, undervalued and afterwards deprecated action and declared that *salvation is by knowledge*. It had its origin in the Upanishads which boldly declared that the Vedic sacrifices lead to finite results and only secure limited facilities in some higher world, but do not give ultimate salvation. At the expiry of the merits of good works one has to return to the lower world again. Ultimate salvation can be attained only by the knowledge of *Brahman*.

This conception of salvation gradually developed into what is called the path of knowledge. It led to the renunciation of the world. A class of people, from the days of the Upanishads, turning aside from the ordinary avocations of life and also from religious sacrifices and performance of meritorious actions, devoted themselves to meditation in the retreats of forests and mountain caves. By the time of the *Bhagavadgītā*, this ideal of life must have become very common and predominant. *Gītā* purports to establish a harmony between the two. The greater part of the book is devoted to this subject, which is treated with much subtlety and shows great didactic skill and depth of thought. Sri Kṛishṇa extols the merits of the path of knowledge and the path of

karma by turns so much so that even Arjuna is confused. He says, "Sometimes you seem to extol the path of action, and again you seem to give a higher place to knowledge. I am confused by your enigmatical teaching." This criticism is not quite unjustified. But really there is no self-contradiction in the *Bhagavadgītā*. The author endeavours and has succeeded in bringing about a higher synthesis between the two; and herein lies the value and greatness of the book. He says, the path of knowledge and the path of action are really one, only the childish think them different.

He fully realises the importance of and strongly recommends action. He heartily deprecates inaction and says, "Always work, action is better than inaction." But knowledge is necessary to discriminate between what action should be done and what should not. Action advocated by *Bhagavadgītā* is not dissociated from knowledge but pre-supposes it. One should engage in action having knowledge for its basis. It is difficult to ascertain the path of right action, even the wise commit mistakes here. It is therefore necessary that the action should be purified by knowledge: "the learned call him wise where action has been burnt and purified by knowledge. The function of knowledge in regulating action is manifold. One effect of knowledge is that it teaches the individual that he is not the actor. All actions really spring from the qualities of matter.

"All actions are effected by the qualities of Nature; those deluded by Egoism, consider themselves as actors."

This doctrine is dangerously near the doctrine of determinism, which dissolves all sense of respon-

sibility. Here the author follows the metaphysics of the Sāṅkhya philosophy. Following the Sāṅkhya School, he attaches much importance to *Prakṛti* and its qualities but he does not make *Purusha* only a silent observer. He has here made a deliberate attempt to reconcile the Sāṅkhya and Vedānta philosophies. In determining the function of knowledge in regulating action, there are contradictions for he says that all action is the outcome of the qualities of nature, but again says that all that happens is the work of Brahman. His view about *Prakṛti* too is incongruent with the above. He states that *Prakṛti* is not independent or co-eternal with *Purusha*, but is created and is entirely dependent on Brahman. These contradictions may be due to the hands of different writers who remodelled the text.

In the remarkable *Viśvarūpadarśan*, where Sri Kṛishṇa shows to Arjuna the whole universe in his body, the author tries to declare the identity of God in the Universe. Here the aim of the author is to give supreme place to *Bhakti* or devotion.

The entire argument leads to this goal of *Bhakti-Yoga* through the conflicting stages of *Jñāna* and *karma*, knowledge and action, where the author gives the highest place to the path of devotion.

The path of action inculcated by the author is qualified by one fundamental condition—action must be free from attachment. He admits the contention of the advocates of knowledge that action leads to finite results but when work is done without attachment, it does not tie down the actor to the consequences. Herein lies the positive teaching of *Bhagavad-gītā*. It is a manual of *nishkāma karma*, where the author likes men to work at all times but never be

attached to the results; while the senses and the organs will do their respective actions, the mind should be entirely free. This coincides with the teachings of Lord Buddha who emphasises on *nirvāṇa* or cessation of all desires.

This is similar to the Stoic ideal of the West, but the *Gītā* does not stop here but strikes a noble note and reaches a higher attitude, which is its crowning message. It emphasises that all action should be consecrated unto God. "Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest away, whatever austerities thou dost perform, do that as an offering to me." *Not mere knowledge, not mere action, but action with perfect knowledge, without any desire for its fruit, consecrated to God is the ideal of Bhagavadgītā.* Here the conflict between action and knowledge is reconciled. In Buddhism, action and service held supreme place; in the Upanishads, knowledge of God was supreme; here both are combined in the ideal of *Bhaktiyoga* or Devotion. Here in the 12th chapter, highest place is given to *Bhakta* or Devotee in preference to *Jñāni*, seeker of knowledge.

The author expressly deprecates the worship of Brahman as difficult and involving more labour, whereas the path of *Bhakti* or devotion is declared to be short and easy. Here is the final and crowning message of the book. The main line of argument seems to close here. The subsequent chapters do not form an integral part of the treatise. They look like a distinct dissertation on the Sāṅkhya philosophy. They are probably later additions from a different source.

The personality of Kṛishṇa

Kṛishṇa is the most important god in the Hindu pantheon. The worship of Kṛishṇa is prevalent in every part of India and has not only held its ground over many centuries, but has steadily gained in extent and popularity. The development of Kṛishṇa cult is one of the most interesting chapters in the religious history of India. Its origin is not easy to trace. Kṛishṇa is not a Vedic god. But there was a Vedic *Rishi* of the name Kṛishṇa, the composer of 74th hymn of the eighth *maṇḍala* of the Rig-Veda. The author of *Anukramani* calls him an Āngirasa. A *Rishi* of the name of Kṛishṇa is mentioned in the Chhāndogya Upanishad. But we cannot be sure whether this Vedic *Rishi* is identical with the Kṛishṇa of later times though the identity of the name of their mothers Devaki makes it. The mother of both the Kṛishṇa of the Chhāndogya Upanishad and god Kṛishṇa being Devaki, makes it probable that the Vedic *Rishi* Kṛishṇa was gradually transformed into a god.

The earliest systematic account of the Kṛishṇa story is found in the *Mahābhārata*. But the *Mahābhārata* account of Kṛishṇa is not consistent. In some places he is definitely proclaimed and described as an incarnation of Viṣṇu. But in other places, he is simply a great and good man. It would seem that the latter conception is more in accord with the general trend of the main story of *Mahābhārata*. The conflicting accounts must have proceeded from different sources.

The divergent conceptions of Kṛishṇa in the *Mahābhārata* can only be explained by reference to different sources. The Kṛishṇa of the early and

original strata of *Mahābhārata* was only a mighty warrior, a consummate statesman; but subsequently he was deified to an incarnation of Vishṇu. The process of this transfiguration can be distinctly seen in the *Mahābhārata*.

In the *Shishupāla-Vadha* parva or the *Sabhā-parva* there is an interesting discourse put into the mouth of Bhīṣma in support of the proposal of giving chief honour to Kṛishṇa among the kings assembled on the occasion. Some of the verses rest that claim on the ground that Kṛishṇa surpasses all in possession of manly qualities. But interspersed among them are traces which claim that honour for Kṛishṇa, because he is the incarnation of Vishṇu. The two sets of passages evidently come from different sources, and have not been well harmonised. Though they are put side by side, the traces of patching are distinctly visible.

Bhīṣma says "In this great gathering of Kings there is not one whom Kṛishṇa has not overcome by his prowess." Here there is no mention of his divinity. His superiority is entirely based on human qualities. But at the next breath he is spoken of as a supreme god. "Achyuta is not only to be adored by us, but is worshipped by the three worlds. In battle he has vanquished innumerable Kshatriyas, and the whole Universe is established in him." Here there is no proof given of the Universe being established in Kṛishṇa. In fact there was no occasion for it. It was a simple question of who was mightiest among the assembled Kshatriyas to whom, according to the ordinary custom, the chief honour was due. The matter ought to have rested or probably did rest there. The statement that the whole Universe was established in Kṛishṇa was irrelevant to the question

at issue. It was evidently an interpolation by some later writer who was interested not in proving that Kṛishṇa was the greatest man but that he was the Supreme God. The next passage is still more explicit. "There are two reasons for honouring Kṛishṇa. He is versed in all Vedas and the accessory sciences (Vedangas) and he is a mighty hero. Indeed among men it is difficult to find a second person equal to him in prowess and in knowledge of the Vedas and the Vedic literature. Benefaction, ability, learning, prowess, modesty, glory, intelligence, humility, unequalled beauty, patience, contentment and other virtues abound in Kṛishṇa. Therefore we should approve of the chief honour being accorded to him, who is possessed of all virtues, who is a sage and a teacher and father and deserves honour. Hrishikeśa is a saint, preceptor, relative by marriage, has fulfilled the rules of a Brahmachāri, kind and beloved; therefore, he has been honoured." This is a complete and sufficient justification for giving the chief honour to Kṛishṇa according to the precepts of scriptures. Here the superiority of Kṛishṇa is unequivocally based on two grounds: his unequalled might, and unrivalled learning. But next follows a passage attributing to him the most exalted divine attributes: "Kṛishṇa is the creator, preserver, the destroyer of the entire Universe; he is the uncreated Element (*Avyakta Prakṛiti*), the Eternal Creator, the Lord of all worlds. Understanding mind, greatness, the fine elements are all established in Kṛishṇa. The Sun, Moon, planets, stars, the horizontal points are all established in Kṛishṇa alone." Now this is quite irrelevant. There is no question of God's divinity. The honour is to be paid only to the greatest warrior or one of the fine classes.

Here the hand of a subsequent interpolator is evident. It would seem that some one anxious to establish the divinity of Kṛishṇa found a suitable occasion in the *Mahābhārata* and inserted these passages attributing divinity to Kṛishṇa.

It would not be an easy task to disentangle the historical portion of the Kṛishṇa story from the elements contributed by devout imagination.

The fact that Kṛishṇa was looked upon as a God confirms the belief that there had been a historical person of that name, who was not only a great warrior but must have had something to do with the religious development of the race. Such widespread and abiding belief does not rest on vacuum. There must have been some historical basis for the popular worship of Kṛishṇa. Some person of that name by virtue of his extraordinary abilities or substantial service appealed to the popular imagination which gradually encircled his memory with a mysterious hallow culminating in deification.

This process of deification of Kṛishṇa might have been materially helped by the influence of Buddhism. Post-Buddhistic Hinduism was sorely in need of some mighty personality to counteract the wonderful personality of Buddha. Śiva was just utilised for this purpose, later the last—historical and half mythological figure of Kṛishṇa was used for the same end. The personality of Kṛishṇa, a mighty warrior, a great statesman, at the same time a Yogi, who had no self-interest of his own, but preached and practised the gospel of duty in scorn of consequences, was taken up by the defenders of Orthodox Hinduism and outwitted it against the surging influence of Buddhism.

Niddesā, one of the Pali Buddhistic canons, men-

tions the various religious systems of the 4th century B.C. Among these the name of Vāsudeva is mentioned. This Vāsudeva came to be identified in later Hinduism with Nārāyaṇa, Viṣṇu and Kṛishṇa. The name Vāsudeva appears in Pāṇini also. The deification of Kṛishṇa was affected by identifying him with Vāsudeva. His manhood was admitted; he was a man born of human parents; but it was the god Viṣṇu who incarnated himself in the form of a man. The doctrine of Incarnation possibly took a definite shape with reference to the divinity of Kṛishṇa. We hardly find any trace of it in the Pre-Buddhistic literature. In the Brāhmaṇas, there are a few instances of gods taking the form of created beings on certain occasions, but the doctrine of Incarnation took a definite systematic form in Post-Buddhistic times.

Kṛishṇa and the Doctrine of Incarnation.

The theory that God, the creator of the universe took the form of a created object and dwelt in some part of his creation for some specific purpose, plays an important part in Hindu religion. Among the religious systems of the world, it may be said to be peculiar to Hinduism, except Christianity. Christianity also holds that God was born as a man, subjecting himself to birth and death; but it was only once, while Hinduism held that God incarnated himself many times. The doctrine is precisely the same in the two religious systems but there is no conclusive evidence of interdependence.

This doctrine did not form a part of primitive Hinduism. There is not a trace of it in the Vedas. The Upanishads, too, give out no indication of this

conception. Even the vast and voluminous Buddhist literature does not contain any trace of the doctrine of Incarnation. On the other hand, the absence of any such reference proves conclusively that up to the birth of Buddha it was unknown in the religious history of India. Even Niddesā does not indicate the existence of the doctrine of Incarnation.

It is only in the Post-Buddhistic period that we come across this new doctrine. The earliest traces of this doctrine are to be found in the *Mahābhārata*. The theory was first enunciated and gradually gained ground during the period of the composition of *Mahābhārata*. In the *Bhagavadgītā*, which now forms a part of *Mahābhārata*, but was originally a separate composition subsequently tacked to it, the theory is in full bloom.

The doctrine was probably enunciated with reference to the divinity of Kṛiṣṇa. The two main factors which led to the emergence of the theory of Incarnation were the speculations of the Upanishads and the majestic personality of Buddha. The Upanishads by the enunciation of the conception of *Nirguṇa Brahma*, who can be defined only by saying 'He is not this, not that,' had created a great void. Ordinary human soul could not remain satisfied with it. Next the all-sweeping success of Buddhism led to the emergence of this theory. As the prince of Śākya dynasty, who had abandoned home, happiness and sovereignty to find out the path of deliverance for sorrowing humanity returned to the busy haunts of men after long years of arduous search and declared that he had found the way; men and women flocked to him by scores and hundreds. Within a short time he had a large following. The unique character and history

of the Master appealed to the heart and imagination of the high and low. They could not withhold their admiration and veneration for a personality that renounced throne, wife, child for the good of humanity. Before his death thousands of men and women, from the king on the throne to the beggars in the street confessed their adherence to the new Faith. Buddhism took the Hindu society by surprise. For a while they watched the progress of the new faith in bewilderment, but ultimately realised that the main force of the new faith lay in the personality of Buddha. So they cast about to set up a counter attraction, a personality of a similar nature. At first Śiva was set up, who in some respect resembled Buddha. But ultimately Kṛishṇa proved a more suitable, more successful competitor against Buddha. Śiva was not a man, he was only a god. Buddha was a historical character, a man with human parents. To counteract the influence of such a personality, a human character was thought to be more appropriate. So the heredity of Kṛishṇa, whom tradition raised to the position of a national hero, was adopted. By this time Buddha had been invested with a sort of divine character. As Buddha had many previous births, so also Kṛishṇa was invested with a previous history. He was the supreme God Viṣṇu himself who came down to the earth for saving human beings. Such must have been the genesis of the doctrine of Incarnation. Many factors must have contributed to its growth; of these the two most important have been mentioned. This doctrine has many advantages; it meets certain needs of human heart. At the time of the growth of Buddhism, it certainly fulfilled a great

purpose; it met a real want and therefore was accepted readily.

Christianity and Bhagavadgītā

Similarities in expression and meaning between *Bhagavadgītā* and New Testament as pointed out by Dr. Lorinser:

<i>Bhagavad Gītā</i>	<i>New Testament</i>
Ch. VII. 17. I am exceedingly dear to the wise man; he also is dear to me.	He that loveth me shall be loved by my father and I will love him. (John XIV. 21).
Ch. IX. 18. 'I am the way, supporter, lord, witness, abode, refuge, friend.	John XIV. 6. I am the way, the truth and the life. Rev. 1. 17. 'I am the first and the last.'
VI. 30. "I never depart from him, he never departs from me.	John VI. 57. He dwelleth in me and I in Him.
VI. 29. "They who worship me with true devotion are in me and I in them."	John XVII. 23. "I in them, thou in me, that they may be made perfect in one."
IX. 31. "Be assured that he who worships me, perishes not."	John III. 5. "He that believeth in me shall never perish, but shall have eternal life."
X. 20. I am the beginning and the middle and the end of things.	Rev. I. 8. I am Alpha, Omega, the beginning and the ending."
XVIII. 66. 'I will deliver thee from all sin; do not grieve.	Matt. IX. 2. "Son, be of good cheer, thy sins be forgiven."
XVII. 28. "What sacrifice, almsgiving, or austerity is done without faith is evil.	Rom. XIV. 23. "Whatsoever is not of faith is sin."

It is perhaps based on the above similarities of thought that *Bhagavadgītā* has been spoken of as the

Bible of the Hindus. But it is not impossible that great thinkers and seers, born in different ages, see the truth through their intuition, in the same manner and so their language and thought coincides. There is, besides, a tradition that Christ, during those long years of exile from Palestine, was in a desert and that desert was Tibet.

A book called "The Unknown Life of Christ" was published in the later part of the 19th Century which accounts for the thirty years' absence of Jesus from Jerusalem, wherein it was mentioned that Christ spent these years in the orient, in India and Tibet, where he studied Buddhist canons. The author bases his record on the MSS. found at Lahssa in a monastery where a monk interpreted them to him. This account is refuted by scholars on the ground that the MS. mentioned by the author was not found in the catalogue of Tandjur and Kandjur MSS., to which the author replies that his account is not based on one MS. but on bits collected from many MSS. In this account the author, contrary to traditions, shows that the Jews tried to save Jesus, but that it was the Roman governor who was enraged and put him to death.

Another book "The Crucifixion of Jesus by an eye-witness" a MS. found in the old Alexandria Library giving a full detailed, graphic account by an eye-witness and friend of Jesus, an Elder of the Essene order, to which Jesus belonged, shows that Jesus did not die on the Cross but six months later. This, too, has been refuted by scholars on several grounds.

But we have authentic record to show that the teachings of Buddha reached the Greek world long

before the birth of Christ. Asoka's inscription of Girnar mentions that in his reign Buddhist preachers had gone to Syria to preach Buddhism. The celebrated Roman historian Pliny of the first century A.D. describes a religious sect called ESSENES, living in Palestine about a century before Christ, who have been identified as a sect of Buddhists (*Historis Naturalis* V, 17). In Egypt there were a similar sect called Therapeuts, whom Renan in his *Life of Jesus* admits them as Buddhists. "The Therapeutae of Philo are a branch of Essenes. Their name appears to be a Greek translation of the word Essenes". So when Christ was born Buddhism prevailed in Palestine, Egypt and Syria. From Bunsen's "Angel Messiah of Buddhists" we find that John the Baptist was familiar with the Essenes, from whom Christ must have learnt about Buddhism. Hence it is not impossible to think that Christ, under the influence of these Essenes, went to the orient to know more about the religion that was then spreading fast in the world. If in this nineteenth century Raja Ram Mohan Roy could, at the tender age of sixteen, cross the Himalayas and go to Tibet in search of truth and after long absence return to his home to fight with the then existing evils of the society, it is also possible for Christ to go to the orient in quest of truth. The present New Testament is based on the *Epistles of Christs' Disciples*, all written in ancient Greek. But Christ was an Armenian and he spoke not in Greek but in the Armenian language. So it is not known precisely what were the teachings of Christ as the Epistles were written long after his death and the critical study of the New Testament reveals many later interpolations.

Buddhism and Bhagavadgītā:

Now, turning to the subject-matter of *Bhagavad-gītā*, we find much more similarity to Buddhism than anything else. The whole trend of thought is Buddhist. The word *Nirvāṇa* occurs several times in the book. The author emphasises in no uncertain terms on pursuing action without desire. He speaks again and again on the control of senses from the objects of senses. This is just what was aimed at by Buddhism.

A new type of piety has been evolved in which there should be neither desire nor repugnance for anything. A man should be *Nirdvandva*, to rise above the pairs, sorrow and happiness, heat and cold, honour and dishonour. This is just the ideal of life enforced by Lord Buddha.

In Chapter II of *Saddharmapuṇḍarīka*, Buddha declares, "He appears in this world in order to open the eyes of all beings to their Buddha-wisdom". This is similar to the saying of Kṛishṇa: "I create myself for the liberation of the righteous and the destruction of the wicked. I am born age after age." Buddha says: "The duration of my life is, indeed, immeasurable, countless, everlasting, interminable." Kṛishṇa speaks also the same to Arjuna!

At another place Buddha says: "Do you recognise that people are sometimes happy, at other times angry, peaceful, greedy, foolish or arrogant? When arrogant the *asura*-realm, when happy heaven, when peaceful, the world of men"—This corresponds to the *Sattva*, *Rajas* and *Tamas* stages of *Gītā*.

Several other passages may be found that are similar in thought to the teachings of Buddha. The

emphasis of the author on meditation, his advice to the Yogi to follow a moderate life (VI 16), his emphasis on subduing senses and removing them from the objects of senses, are all an echo of Buddha's teachings. Such being the case, the question arises, "Who was the author of this sacred book? Was he an orthodox Hindu or a Buddhist or a person influenced by Buddhism?"

The work is ascribed to Sri Kṛishṇa and as it has come down to us shows many inconsistencies in thought and argument. In some places the ideas are far-fetched and there are repetitions. This shows that it has passed through the hands of many who added something to the original.

The picture that we get of the author Kṛishṇa is a proto-type of Buddha. In the post-Buddhist age Hindu leaders, to check the surging tide of Buddhism, first adopted Śiva and later Kṛishṇa to counteract the personality of Buddha. The author, whoever he may be, had the picture of Buddha in his mind, when he drew the character of Kṛishṇa. Kṛishṇa here is not a great statesman, but a Yogi, who had no self-interest of his own, but preached and practised the gospel of duty in scorn of consequences. It is admitted by all scholars that this book was composed long after the Vedas and the Upanishads and the six schools of philosophy. There was so much degeneration in society that it made prince Siddhartha to raise his voice of protest against the existing customs and for leading a better way of life, concentrating the mind for attaining *Nirvāṇa*.

The author of *Bhagavadgītā*, too, emphasises on these points in no uncertain terms, and lowers the value of the practice of sacrifices to that of Yoga and

self-discipline. He speaks of the self and not-self as spoken by Buddha. His whole sympathy is for the fundamental principles taught by Buddha. He cannot be an orthodox Hindu, who has to believe in the infallibility of the Vedas and the authority of scriptures as Vedas are sneered by him as 'flowery speech' repeated by the ignorant and are also compared to the 'fig-tree' which must be cut down by the strong axe of indifference. Even a Vedantist like Śaṅkara has admitted the supremacy of the Vedas. In his commentary on Brahma-Sūtra (II. 1.1), speaking of the systems of Kapila and others, he asserts the authority of the Vedas as supreme and says: "It forms no objection to a doctrine that it sets aside a Smṛiti text on a point which is contrary to the Śruti or Veda." The author of *Bhagavadgītā* and Śaṅkara are opposed to each other, as the former does not admit such an authority of the Vedas.

Kṛishṇa of the *Gītā* is an incarnation of the Supreme God, in whom all creation rests; it is he who created the *Prakṛiti* and *Puruṣa*. This conception of Kṛishṇa is more prominent in the Purāṇas. Kṛishṇa appears as a god in some parts but, certainly, not as a supreme god; for in the Droṇa Parva, Kṛishṇa and Arjuna repeat a hymn to Mahādeva as "Soul of all things, creator of all and the pervader of all".

But when we step into the field of Purāṇas, Kṛishṇa appears as a Supreme God, and the Vayu Purāṇa, the earliest of Purāṇas, has been assigned to 6th century A.D.

In the Bhāgavata Purāṇa, devoted to Kṛishṇa, he is styled as Supreme Spirit. In the *Bhagavadgītā*, too, he is Supreme Brahman, Eternal Spirit. The devotion to Kṛishṇa is extolled with great emphasis.

Brāhma Purāṇa declares *Kṛishṇa* as supreme spirit and source of all things as in the *Gītā*. It is he who created *Śakti*, *Guṇas*, and *Prakṛiti* from which the whole creation has evolved. In the *Pātāla* Section of *Padma Purāṇa* and in the *Vishṇu Purāṇa*, the same position is given to *Kṛishṇa*. So *Kṛishṇa* occupies in the *Gītā*, the position he occupied in the *Purāṇas*.

Who was the author?

This gives us a clue as to the time of the author. The author must have lived nearer to the age of the *Purāṇas* the period when Buddhism, after fighting an arduous fight with Hinduism, was gradually ebbing away from the land of its birth. It is not probable that he was a Hindu who venerated the Vedas and looked upon them as infallible. It is more probable that he was a Buddhist in origin, who might have turned into a Hindu due to pressure of circumstances, and preached the religion of his heart through the *Gītā* or he might have been a Hindu deeply influenced by Buddhism.

It has been thought by some scholars that *Gītā* has been influenced by Christian doctrine. We have certain proof that constant trade was being carried on between India and Alexandria. The Romans remitted annually to India a sum of £400,000 to pay for their investments and in the reign of Ptolemies 125 ships of Indian shipping were at one time lying in the ports of Mysus, Hormus, Berenice whence Egypt, Syria and Rome received Indian products (*Life of Western India*—Guthrie). The Commerce was at its height in the reign of Commodus, for a vessel was found near the Hindu temple of Vellore containing gold denarii of Emperors Trajan and Hadrian. There was also an overland trade through Palmyra.

(*Asiatic Researches* iii-332.; *Indian Antiquary* August 1876).

In the reign of Augustus, an embassy was sent from India, which he received at Samos. Elephants, pearls and precious stones were brought by the Ambassadors. In the reign of Emperor Claudius, a second embassy was sent from India. Four ambassadors met the Emperor and they gave him information about Ceylon. The traders to India brought back a knowledge of its religious systems. In this way the ideas of Christianity crept into India. We have definite proof that Pantaenus was sent by the Bishop of Alexandria to instruct Brāhmins in India.

In the Kṛishṇa legend, we can see some similarity with that of the birth of Jesus—Kṛishṇa's lying in the cow-stall, which corresponds to the manger, the shepherds and shepherdesses standing round him, the fiery meteor, the prophet Nārada informing King Kamsa that this child will kill him, the slaying of male children by Kamsa, the supernatural deeds of the child, his raising to life the dead son of Duhsālā, the cure of Kubjā and his power to take away sins have a semblance of similarity to the incidents of the life of Christ. But this legend of Kṛishṇa's life is of much later origin than the time of *Bhagavadgītā*. These incidents are not found in the *Mahābhārata* nor in the earlier literature of India.

But nearer home is Buddhism and it cannot be doubted that the religion that swayed the country for some centuries, had had no influence on the mind of the writer. It is more probable that the author put the principles of Buddhism in the mouth of Kṛishṇa, so that they might be adopted and followed by Hindus in general.

COLLABORATION OF SOME DIFFERENT TEXTS AND MSS OF THE BOOK.

Bonn Edition & Hills Edition.

a — MS of a well-written copy with 17 miniature paintings, dated 1868
Samvat (1812 A.D.)

b — MS of a small size 5 in. by 3, dated 1811 *Samvat* (1754 A.D.3.)

Cal. B. G. = Calcutta Edition of *Bhagavadgītā*.

Cal. M. = Calcutta Edition of *Mahābhārata*.

P.C. = Paris Codex.

L.C. = London Codex.

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Hill's Edition and Bonn Edition

MSS a and b

Other readings

Ch. I. V. 8. *Saumatattistathaiva*

Somadattastathaiva—a

Saumatattirjayadrathah

Somadattistathaiva—b

—Cal. M.

Ch. I. V. 37. *Sabāndhavān*

swabāndhavān—a & b

Swabāndhavān—Cal. B. G.

Ch. III. V. 12. *apradāya*

apradāya—a & b

na pradāya—Cal. B. G.

Ch. III. 23. *Varteya*—Bonn

Varteyam—a & b

Varteyam—Cal. B. G.

Varteyan—Hill

—Cal. M.

—L. MSS.

Ch. III. V. 28. *Vartanta*

Vartanta—a & b

Vartante—(Lassen)

Ch. III. 39. *dushpūreṇa*

dushpūreṇa—a

du(h)pūreṇa—Cal. B. G.

du(h)pūreṇa—b

Hill's Edition and Bonn Edition	MSS a and b	Other readings
Ch. IV. 23. <i>Muktasya</i>	<i>muktasya</i> —a & b	<i>yuktasya</i> —(Thomson)
Ch. V. 26. <i>yatinām</i>	<i>yatinām</i> —a & b	<i>yatinām</i> —Cal. B. G.
Ch. V. 21. <i>yatsukhami</i>	<i>yatsukham</i> —a & b	<i>ya(h)sukham</i> —(Thomson)
Ch. VI. 39. <i>etan me</i>	<i>etan me</i> —a & b	<i>etan me</i> —Cal. B. G. —Cal. M.
Ch. VII. 23. <i>Chetasām</i> —Bonn <i>Medhasām</i> —Hill	<i>medhasām</i> —a & b	<i>medhasām</i> —Cal. B. G.
Ch. VII. 29. <i>Jarāmaraṇa</i>	<i>Jarāmaraṇa</i>	<i>Janmamarāṇa</i> —(Thomson)
Ch. VIII. 8. <i>Chetasānanyagāminā</i> —Bonn <i>Chetasānānyagāminā</i> —Hill	<i>Chetasānanyagāminā</i> —a <i>Chetasānānyagāminā</i> —b	<i>Chetasānānyagāminā</i> —Cal. M. L. Codd
Ch. IX. 7. <i>Māmākim</i> —Bonn <i>Māmikām</i> —Hill	<i>māmikāni</i> —a & b	<i>māmikām</i> —P. Codd
Ch. IX. 10. <i>Mayādhyaḥṣeṇa</i>	<i>mayādhyaḥṣeṇa</i> —a & b	<i>mayadhyaḥṣeṇa</i> —Cal. B. G.
Ch. IX. 21. <i>evam trayādharmāṁ</i>	<i>ibid</i> —a & b	<i>evam hi traidharmyam</i> (<i>madhusudana</i>)
Ch. IX. 33. <i>bhaktā</i> P. & L. Codd	<i>ibid</i> —a & b	<i>bhaktiyā</i> —Cal. B. G. P. Codd. Berlin MS.
Ch. X. 41. <i>Ūrjitām</i>	<i>ūrjitām</i> —a <i>urjitām</i> —b	<i>Varjitām</i> —Cal. B. G.

Ch. X. 42. <i>jñānena</i> —Bonn <i>jñātena</i> —Hill	ibid—a & b	<i>jñātena</i> —Cal. B. G.
Ch. XI. 2. <i>bhavavyayam</i> —Bonn <i>bhavāpyayan</i> —Hill <i>bhavāpyayan</i> —Dr. Radhakrishnan	<i>bhavāpyayan</i> —a & b	<i>bhavāpyayan</i> —Cal. M.
Ch. XI. 7. <i>ihāikasthām-jagat</i>	ibid—a & b	<i>ihāikam jagat</i> —Cal. B. G.
Ch. XI. 8. <i>sakṣyase</i> —Bonn <i>sakṣyase</i> —Hill <i>śakṣyase</i> —Dr. Radhakrishnan	<i>sakṣyase</i> —a & b	<i>śakṣyase</i>
Ch. XI. 11. <i>diptam</i> —Bonn <i>devam</i> —Hill	<i>devam</i> —a & b	<i>devam</i>
Ch. XI. 12. <i>bhāh</i> <i>bhāh</i> —Dr. Radhakrishnan	<i>bhāh</i> —a & b	<i>bhā</i> —(Lassen)
Ch. XI. 16. <i>Viśvarūpa</i>	<i>Viśvarūpam</i> —a & b	<i>Viśvarūpam</i> —Cal. M. Cal. B. G.
Ch. XI. 28. <i>abhiyivalantī</i>	ibid—a & b	<i>abhiṭoḥ valanti</i> (<i>śrīdhara</i>)
Ch. XI 41. <i>tavemām</i> —Bonn <i>tavedam</i> —Hill	<i>tavedam</i> —a & b	<i>tavedam</i> —Cal. M. L. Codd.

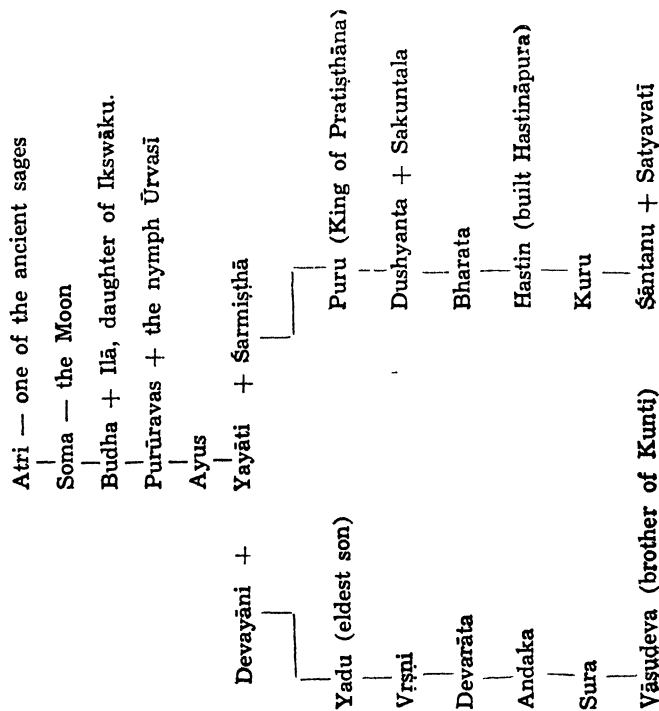
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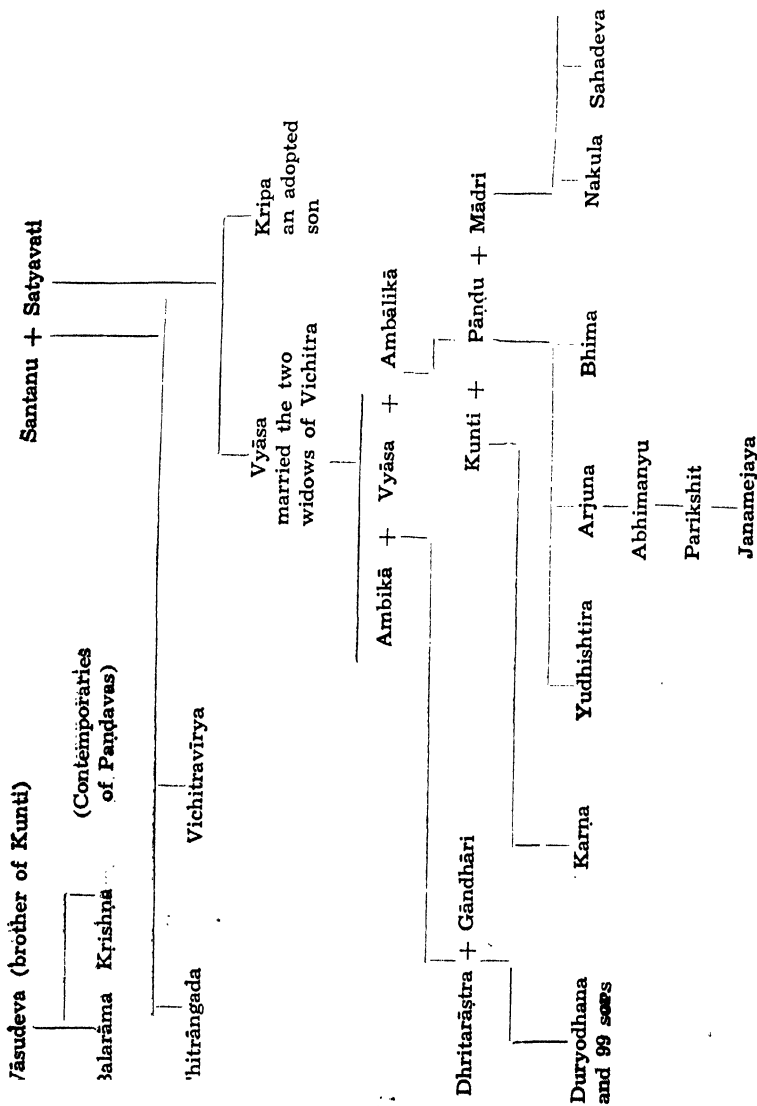
	Hill's Edition and Bonn Edition	MSS a and b	Other readings:
Ch. XI. 43.	<i>gurūr</i> <i>gurur</i> —Dr. Radhakrishnan	<i>gurur</i> —a & b	<i>gurur</i> —Cal. B. G. & M.
Ch. XII. 20.	<i>dharmyāmṛtam</i> —Dr. Radhakrishnan	<i>dharmyāmṛtam</i> —a <i>dharmāmṛtam</i> —b	<i>dharmāmṛtam</i> (<i>Madhusūdana</i>)
Ch. XIII. 1.	<i>Kṣetrajñāniti</i> —Bonn <i>Kṣetrajña iti</i> —Hill <i>Kṣetrajña iti</i> —Dr. Radhakrishnan	<i>kṣetrajñāniti</i> —a <i>kṣetrajña iti</i> —b	<i>Kṣetrajña iti</i> —P. Codd.
Ch. XIII. 17.	<i>dhiṣṭitam</i>	do—a & b	<i>niṣṭitam</i> —(Lassen)
Ch. XIV. 23.	<i>avatiṣṭati</i>	do—a & b	<i>anutiṣṭati</i> (<i>Madhusūdana</i>)
Ch. XV. 3.	<i>tathopalabhyate</i>	do—a & b	<i>Upalabhyam</i> —(Lassen)
Ch. XV. 7.	<i>Manahṣaṣṭhāni</i>	<i>manahṣaṣṭhāni</i> —a & b	<i>manahṣaṣṭhāni</i> —(Lassen)
Ch. XV. 13.	<i>Chauṣadhiḥ</i> —Bonn <i>Chauṣadhiḥ</i> —Hill <i>Chauṣadhiḥ</i> —Dr. Radhakrishnan	<i>Chauṣadhiḥ</i> —a & b	<i>Chausadhiḥ</i> —Cal. M. & <i>Madhusūdana</i>
Ch. XVI. 2.	<i>alolutvam</i> —Bonn <i>alolutam</i> —Hill <i>alolutvam</i> —Dr. Radhakrishnan	<i>alolutvam</i> —a & b	<i>alolutvam</i> —Cal. B. G.

Ch. XVI. 3.	<i>nātimānītā</i>	do—a & b	<i>nābhimānītō</i> —(Lassen)
Ch. XVI. 4.	<i>abhimānaśca</i> <i>atimānaśca</i>	do—a & b	<i>atimānaśco</i> (<i>Madhusūdana</i>)
	—Dr. Radhakrishnan		
Ch. XVI. 11.	<i>upāśrītāḥ</i>	do—a & b	<i>apāśrītāḥ</i> (<i>Madhusūdana</i>)
Ch. XVI. 13.	<i>labdhamimam</i>	<i>labdhamidam</i> —a } <i>labdhamimam</i> —b }	<i>labdhamidam</i> —P. Cod. <i>labdhvam</i> —Cal. B. G.
Ch. XVII. 2.	<i>tām</i>	do—a & b	<i>tāḥ</i> —(Lassen)
Ch. XVII. 6.	<i>Karṣayantaḥ</i> —Bonn <i>Karṣayantaḥ</i> —Hill	<i>Karṣayantaḥ</i> —a & b	<i>Karṣayantaḥ</i> —Cal. B. G.
Ch. XVII. 11.	<i>yaṣṭavyaṁ</i>	do—a & b	<i>yaṣṭavya</i> —(Cod. Gotting)
Ch. XVII. 13.	<i>aśṛṣṭānnaṁ</i>	do—a & b	<i>amṛṣṭānnaṁ</i> —(Cod. Gotting)
Ch. XVII. 15.	<i>abhyāsanam</i> —Bonn <i>abhyasanam</i> —Hill <i>abhyasanam</i>	<i>abhyasanam</i> —a & b	<i>abhyasanam</i> —(Cal. B. G.)
	—Dr. Radhakrishnan		
Ch. XVII. 17.	<i>tat</i>	do—a & b	<i>tu</i> —(Cod. Gotting)
Ch. XVIII. 12.	<i>tyāgināṁ</i>	do—a & b	<i>tyāgināṁ</i> —(Cal. B. G.)
Ch. XVIII. 13.	<i>pañchemāni</i> —Bonn <i>pañcātāni</i> —Hill <i>pañchaite</i>	<i>pañcātāni</i> —a & b	<i>pañcātāni</i> —Cal. B. G.
	—Dr. Radhakrishnan		

Hill's Edition and Bonn Edition	MSS a and b	Other readings
Ch. XIII. 15. <i>nyāyaṃ</i>	<i>nyāyaṃ</i> —a & b	<i>nyāyaṃ</i> —P. Cod.
Ch. XVIII. 22. <i>ahatukam</i> —Dr. Radhakrishnan	do—a & b	<i>ahetukam</i> (<i>Madhusūdana</i>)
Ch. XVIII. 28. <i>naikṛtīkaḥ</i>	<i>naikṛtīkaḥ</i> —a & b	<i>naikṛtīkaḥ</i> —(Cal. M.)
Ch. XVIII. 35. <i>vimuncati</i>	do—a & b	<i>vimuncanti</i> —Cal. B. G.
Ch. XVIII. 43. <i>Kṣātram Karma</i>	do—	<i>Kṣātrakarma</i>
Ch. XVIII. 44. <i>gorakṣya</i>	do—a & b	<i>gururakṣya</i> (<i>Madhusūdana</i>)
Ch. XVIII. 64. <i>dṛḍhamatistato</i> <i>dṛḍham iti tato</i> —Dr. Radhakrishnan	<i>dṛḍhamatistato</i> —a <i>dṛḍhamatistato</i> —b } }	<i>dṛḍhamatistato</i> —P. Cod. <i>dṛḍhamatistato</i> —Cal. B. G.
Ch. XVIII. 66. <i>mokṣaṣyāmi</i> —Bonn <i>mokṣaṣyāmi</i> —Hill	<i>mokṣaṣyāmi</i> —a & b	<i>mokṣaṣyāmi</i> —Cal. B. G. & M.
Ch. XVIII. 67. <i>nātapaskāya</i>	do—a & b	<i>atapasyāya</i> —(Lassen)
Ch. XVIII. 71. <i>muktaḥ śubhāllōkān</i> <i>muktaḥ subhāmllokān</i> —Dr. Radhakrishnan	do—a & b	<i>mukto</i> 'subhāllōkān'—Thomson
Ch. XVIII. 75. <i>etadguhyamaham</i> <i>param</i>	do—a & b	<i>etad guhyatamaṃ param</i> —Cal. M.
Ch. XVIII. 78. <i>bhūtirdruvānī</i> <i>matir</i>	<i>bhūtirdruvānī</i> —a <i>bhūtirdruvanī</i> —b } }	<i>bhūtirdruvānī</i> — <i>matir</i> —Cal. B. G. & P. Cod.

LINE OF DESCENT OF THE LUNAR DYNASTY





CHAPTER I

(1)

धृतराष्ट्र उवाच
Dhṛtarāṣṭra Uvāca |

Dhṛtarāṣṭra said.

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
Dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ |
On the sacred on assembled eager to fight
plain Kurukshetra together

मामकाः पांडवाश्चैव किमकुर्वत संजय ॥
Māmakāḥ pāṇḍavāś-chaiva kimakurvata Sañjaya |
Our (army) and of the Pāṇḍavās what did they do O Sañjaya.

O Sañjaya! When my army and that of the Pāṇḍavas assembled on the sacred plain of Kurukṣetra, eager to fight (tell me) what they did.

(2)

संजय उवाच ।

Sañjaya Uvāca |

Sañjaya said.

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
Dṛṣṭvā tu pāṇḍavānikam व्यूढं दुर्योधनस्तदा ।
Dṛṣṭvā tu pāṇḍavānikam vyūḍham duryodhanas-
tadā |

Seeing army of the Pāṇḍava's arrayed Duryodhana then
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥
Āchāryam-upasangamya rājā vachanamabravīt ||

To teacher approaching the King words spoke.

Seeing the army of the Pāṇḍavas drawn up for battle, King Duryodhana approached his preceptor and spoke thus:

(3)

पश्येतां पाण्डुपुत्राणाम् आचार्य महतीं चमूम् ।
Paśyaitāṁ pāṇḍu-putrāṇām āchārya mahatīm
chamūm |

Look at these of the sons of Pāṇḍu O preceptor great army.

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता
Vyūdhām drupada-putreṇa tava śiṣyeṇa dhīmatā ||
 Set in array by the son of your by disciple wise.
 Drupada

O preceptor, look at the vast army of the sons of Pāṇḍu drawn up (for battle) by thy wise pupil, the son of Drupada.

(4)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
Atra śūrā maheṣvāsā Bhīmārjunasamā yudhi |
 Here heroes, bearing great, Bhima and Arjuna equal in
 bows battle

युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
yuyudhāno Virāṭaś-ca Drupadaś-ca mahārathaḥ ||

Yuyudhāna Virāta and Drupada and lord of great car

Here are heroes equal in prowess to Bhīma and Arjuna,—viz. Yuyudhāna, Virāta and Durpada, the lord of a mighty car.

Yuyudhāna was also known as Sātyaki, He was of the Yadu race and his territory was to the west of Yamuna. He was Kṛiṣṇa's charioteer.

Virāta was the king of Matsyas. The Pāṇḍavas lived in disguise for one year in his court. His country formed part of the Dharmakṣetra on the sacred plain. This was the flat plain lying between the

rivers Yamunā and Sarasvatī. The river Sarasvatī is often mentioned in the Rīg-Veda and it existed up to the time of this war but disappeared, perhaps due to natural reasons in later times. The Brahmar̥ṣi-Desa or country mentioned in Manu and other law codes included the plain of Kurukṣetra, Matsya Pāñcāla and Sūrasenaka. This was the land of the sages, and was the 'Holy land'. Perhaps this was due to the fact that Vedic rishis, after leaving the Himalayas, settled down here and developed their Brāhmanical system. Śatapatha Brāhmaṇa (XIV-1-2) mentions it: "The gods Agni, Indra, Soma, Viṣṇu and all the other gods except the Aśvins were present at the sacrifice." Hence, it is said, that Kurukṣetra is the place where the gods offered sacrifice.

Drupada was the king of Pāñchāla. Drupada and Droṇa studied together in their childhood. In later life Drupada became a king and Droṇa remained poor. One day his only son Aśvatthāmā was crying for milk and the poor mother, unable to secure milk, mixed rice powder in water and gave it to her child as a substitute for milk. This touched the mind of Droṇa. He cursed his poverty. He just then remembered his friend of boyhood, Drupada. He went to him and wanted to see him as a friend. Drupada was proud, rolling in wealth; he said with contempt: "What! a poor Brāhmin friend of a king? Drive him out." The messengers of Drupada insulted Droṇa. Droṇa returned—not to his home but to Hastināpura and became the teacher of the Pāṇḍavas and Kauravas. He decided to avenge the insult of Drupada. So when Arjuna became the best of his pupils, he, in token of his student-fee, asked Arjuna to defeat Dru-

pada and bring him before him. In those days students had to give a fee to their Preceptor as a token of their gratitude. Arjuna defeated Drupada, bound him with chains and brought to Droṇa. Droṇa said, "Now my friend! can you recognise me?" Drupada asked his forgiveness and then was set at liberty. He didn't forget this insult. So in this great battle he took the side of the Pāṇḍavas and on the 14th day of the battle, he killed and beheaded Droṇa.]

(5)

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
Dhṛṣṭaketuśchekitānaḥ Kāśirājaśca vīryavān |
 Dhṛṣṭaketu and Chekitāna Kāśi's King and brave
 पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ।
Puruṣitkuntibhojaśca śaibyaśca narapuṅgavaḥ ||
 Purujit Kuntibhoja and Saibya and chief of men.

Dhṛṣṭaketu, Chekitāna, the brave king of Kāśi, Purujit, Kuntibhoja, and the mighty chief of the Sibis.

Dhṛṣṭaketu was the king of the Chedi tribe; his capital was Śuktamati. He was brother-in-law of Nakula.

Chekitāna was only an ally of the Pāṇḍavas. King of Kāśi (Benares) joined the Pāṇḍavas as he had some grudge against Bhīṣma. King of Kāśi had three daughters—Ambā, Ambikā and Ambālikā. He wanted to give them away in marriage to the greatest hero of the day. All the Kings were invited. But Princess Ambā was in love with King Śālva, who was a great hero. The princess could not speak out her heart but expected that Śālva will be able to defeat all and take her as his bride. Things did not happen as expected. To this meeting came Bhīṣma—not to marry himself but to secure brides to his weak

brothers Chitrāṅgada and Vichitravīrya. Śālva was defeated by Bhīṣma and the victor took hold of princess Ambā's hand and lifted her to his chariot with her sisters. Ambā said that she had already given her heart to Śālva, so she cannot marry his brothers. So Bhīṣma sent her with due respect to Śālva. Śālva insulted Ambā and turned her out. Ambā, dejected, returned to Bhīṣma and said that he interfered in her life and as he lifted her, holding her hand in the public, he must marry her. Bhīṣma said that it is not possible, as he is bound by promise. Ambā rebuked Bhīṣma severely. She then returned to her fathers' house. Her parents, too, treated her with contempt. Poor Ambā had no place to go. She decided to avenge the wrong done to her. Bhīṣma was her target. It was he who was responsible for her woe. So she left her father's home and went to the forest where she spent days and nights in deep meditation. The great god Śiva was touched by her penance and appeared before her. "What do you want?" asked the great Lord. "I want to kill Bhīṣma," said Ambā.

"You want to do something which is impossible in this form of yours. I am pleased with your devotion and I grant you this boon that you will be able to kill him in your next life." So saying Śiva disappeared. After her long trials and meditation came the boon as a shower to quench her parched life. She felt tired of her existence and making a large fire flung herself into the midst of the flame, happy to think that she will be able to avenge the wrong-doer. In the next birth she was born as a child of Drupada. She was transformed into a man by divine power. When none could kill Bhīṣma, Kṛiṣṇa who knew the

secret, told Arjuna to fight with Bhīṣma, with this son of Drupada called Śikhaṇḍi, before him. Arjuna did so. Bhīṣma knew who was Śikhaṇḍi. He cannot aim at a woman! So he remained quiet without fighting. Arjuna's sharp arrows, soon pierced his body and the hero dropped down on the ground. Purujit and Kuntibhoja were two brothers. Kuntibhoja had no children, so he adopted Prithā, as his daughter, who came to be known as *Kunti* and married Pāṇḍu.

There was a race called Śibi and their king was known as Śaibya. Greeks called them Śibae.

(6)

युधामन्युश्च	विक्रान्त	उत्तमौजाश्च	वीर्यवान् ।
<i>Yudhāmanyuśca</i>	<i>vikrānta</i>	<i>uttamaujāśca</i>	<i>vīryavān</i>
Yudhāmanyu and	the bold	Uttamaujas and	the brave

सौभद्रो	द्रौपदेयाश्च	सर्व एव	महारथाः
<i>Saubhadro</i>	<i>Draupadeyāśca</i>	<i>sarva eva</i>	<i>Mahārathāḥ</i>

Subhadrā's	Draupadī's sons	all,	possessing great
son	and		chariots.

Yudhāmanyu, the bold, Uttamaujas the brave, son of Subhadrā, Draupadī's sons, all having great chariots.

Yudhāmanyu, and Uttamaujas were known as leaders in Pāṇḍu host.

Subhadra's son was Abhimanyu; he was as great a warrior as his father Arjuna. During the period of exile, Arjuna once went to see Kṛṣṇa. There he saw Subhadra, sister of Kṛṣṇa. He wanted to marry her. But the tribal rules did not permit it. So Kṛṣṇa's kinsmen were against this marriage. Kṛṣṇa, however, advised Arjuna to steal her away. One day, Arjuna,

took Subhadrā on his chariot and drove her away from Dwārakā. The Yadus followed the car, a fight ensued. Subhadrā became the charioteer of Arjuna, and as she drove the chariot, Arjuna fought and routed the Yadu army. He then married Subhadrā. Their son was Abhimanyu, a boy of tender age who came to fight. The manner in which all the great warriors of the Kurus surrounded this little boy and slew him mercilessly is very touching. But Arjuna avenged the death of his son. Draupadi had five sons: Prativindhya Sūtasoma, Śrutakīrti, Śatānika and Śrutasena. They were sons of the five brothers.

(7)

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
Asmākaṁ tu viśiṣṭhā ye tānnibodha dvijottama |

Ours the most them know best of Brāhmins
 distinguished
 thou

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते
Nāyakā mama sainyasya sañjñārthaṁ tānbravāmi te ||
 Leaders of my army that thou may them I say to you
 know

O best of Brahmins! now know the chiefest of the host, the captains of my army; I say them to you so that thou mayst know them.

(8)

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
Bhavānbhīṣmaśca Karnaśca Kṛpaśca samitiñjayaḥ |

Yourself Bhīṣma and Karṇa and Kṛpa and victor of battle

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥
Aśvatthāmā Vikarnaścha Saumadattiṣṭathaiva ca ||
 Aśvatthāmā Vikarṇa and Somadatta's son also and

Thyself, Bhīṣma, Karna, Kṛpa, Victors of War, Aśvatthāma, Vikraṇa and the son of Somadatta also.

Bhīṣma was the Commander-in-Chief of the Kaurava army; he was slain by Arjuna on the 10th day. Karna was a leader of the Kurus. Mystery surrounds the birth of Karna. Kunti, before her marriage, was blessed by a sage that she will get as her husband anyone she wished. After the departure of the sage, to test the truth of the words of the sage, Kunti prayed to the Sun-god to be her husband. The Sun appeared, and their son was Karna. He was born with an armour and a pair of ear-rings. So long as he had the armour on his body, no one could defeat him on the battlefield. Kunti could not keep the child, so she put him in a basket and drifted it in the stream. The basket with the baby came floating to the place where Charioteer Suta was bathing. He had no children, so he picked up this child and brought him up as his son. Thus Karna, though born of Kshatriya blood, was known as Charioteer's son. Once when Arjuna insulted him as being low-born, Duryodhana made him king and raised his status. At the battle of Kurukshetra, Kunti tries to win him over to the side of the Pāṇḍavas. So, one day, when he was at his prayers, Kunti went to him and revealed to him the secret of his birth. He was deeply touched and rebuked her to keep it a secret so long. But he said, "now it is too late. I have eaten the bread of Duryodhana, so I must be faithful to him. In the battle either I or Arjuna will die, you will be the mother of five sons." So saying he took leave of her.

Arjuna was the son of Indra. So Indra, to ensure the victory of Arjuna in the war, came in the guise of a Brahmin to Karna, one morning when he was

engaged in worship. Karna was known for his charity. After worship, whoever will come to him with a prayer, that must be fulfilled by him. This Brahmin Indra came and asked him to give him his armour and his earrings. Karna knew that this means his defeat and death. Yet he gave them away knowing well that he is going to face his death.

Kṛpa was the brother of Kṛpī, wife of Droṇa. Aśvatthāmā was the son of Droṇa. He avenged his father's death by killing Dhr̥ṣṭadyumṇa and the five sons of Pāṇḍavas at dead of night by entering Pāṇḍava camp. Vikarna was the 3rd brother of Duryodhana. Saumadatti was the son of Somadatta, King of the Bahikas, whose land was between Indus and Sutlej.

(9)

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

Anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ |

Others and many heroes for my surrender life
sake

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥

Nānāśastrapraharaṇāḥ sarve yuddhaviśārādāḥ ||

Various weapons and arms all versed in war
bearing

And for my sake, many other heroes are giving up their life all armed with various kinds of weapons and skilled in war.

(10)

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

Aparyāptam tadasmākaṁ balaṁ Bhīṣmābhirakṣitam |

Insufficient then our forces by Bhishma commanded

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥
Paryāptam tvidameteṣāṁ balam Bhīmābhirakṣitam ॥
 sufficient these their army by Bhīma commanded

This army of mine commanded by Bhīṣma is insufficient, but those forces commanded by Bhīma are sufficient.

(11)

अनेषु च सर्वेषु यथाभागमवस्थिताः ।
Anayeshu ca sarveṣu yathābhāgamavasthitāḥ |
 In these and in all as divisions are placed
 भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥
Bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi ॥
 Bhīṣma only guard you all

All of you in all the lines as placed in your divisions, guard only Bhīṣma, every one of you!

(12)

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
Tasya sañjanayanharṣam Kuruvṛddhaḥ pitāmahāḥ |
 To him for creating aged—Kuru grandfather
 cheerfulness
 सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥
Simhanādam vinadyoccaiḥ śankham dadhmau pratāpavān ॥

Roar of a lion blared out on conch-shell blew
 high the fiery-hearted

To cheer him up, the aged Kuru grand-father, the fiery-hearted, blew his conch-shell blaring out a lion's roar on high.

(13)

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।
Tataḥ śaṅkhāśca, bheryaśca, paṇavānakagomukhāḥ |
 Then conchshells kettle-drums cymbals, drums and horns
 सहसैवाम्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥
Sahasaiivābhyahanyanta sa śabdastumulo-abhavat ||
 sound tumultuous was that suddenly were sounded

Then the conch-shells, kettle-drums, cymbals, drums and trumpets and horns were sounded suddenly; that sound was tumultuous.

(14)

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
Tataḥ śvetairhayairyukte mahati syandane sthitau |
 Then with white horses yoked mighty in chariot both standing
 माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥१४॥
Mādhavaḥ pāṇḍavaśchaiva divyau śaṅkhau
pradadhmauḥ ||

Mādhava the son of Pāṇḍu and two celestial shells blew

Then Mādhava or Śrīkrṣṇa and Pāṇḍava or Arjuna, standing both on their mighty chariots yoked with two white horses, blew their celestial trumpets.

(15)

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
Pāñchajanyaṁ Hṛṣīkeśo devadattaṁ Dhanañjayaḥ |
 Pāñchajanya Sri Krishna Devadatta Arjuna
 पौण्ड्रं दध्मौ महाशंखं भीमकर्मा
Paunḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā
 Paundra blew the great shell terrible in deeds

वक्रोदरः ॥१५॥

Vṛkōdaraḥ ||

the wolf-hearted

1. Vṛkodara literally means having intestines like that of a wolf. This has to be understood metaphorically; probably on account of his verocity or ferocious nature he is termed as such and it actually refers to his nature, not to his body. Hence 'wolf-hearted'.

Hriṣīkeṣ blew the *Pāñchajanya*, Dhanañjaya the *Devadatta*, and Vṛkodara terrible in deeds, blew *Paundra*.

Pāñchajanya was so called as it was made out of the bones of the demon *Pañchajana*. When Kṛṣṇa was studying with his teacher Sandipani, the son of his preceptor was drowned in the sea of *Prabhāsa* (sea near Gujarat) and was dragged to the bottom by this giant. Kṛṣṇa dived into the sea, slew the demon, and restored the son to the father. With the bones of the giant he made a trumpet in the form of a conch-shell. The trumpet of Arjuna is called *Devadatta* or 'God-bestowed' as it was a gift of Indra, whose son Arjuna was supposed to be.

(16)

अनंतविजयं राजा कुन्तिपुत्रो युधिष्ठिरः ।
Anantavijayaṁ rājā Kuntīputro Yudhiṣṭhiraḥ |

Anantavijaya the Kuntī's son Yudhiṣṭhira
king

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ
Nakulaḥ Sahadevaśca Sughoṣamanipuṣpakau ||

Nakula Sahadeva and Sughoṣa Maṇipuṣpaka (both)

King Yudhiṣṭhira blew the *Anantavijaya*, Nakula and Sahadeva, *Sughoṣa* and *Maṇipuṣpaka* respectively.

Yudhiṣṭhira was the eldest of the *Pāṇḍavas*; he was well-known for his strict sense of justice and truthfulness. Even his enemies respected him for it. In this great war, when none could kill Droṇa, and the only way of killing him was to give him the news of the death of his son Aśvathāma, knowing full well that Droṇa will believe only the words of Yudhiṣṭhira, Kṛishṇa made him say loudly so that Droṇa can hear,

CHAPTER I

“Aśvathāma is dead” i.e. the elephant. Yudhishtīra could not tell a lie. The elephant Aśvathāma was killed. So he added at the end in low tone “iti gajah”. For this sin, he was punished after death. He could not reach heaven in human body.

The name of the trumpet means “Eternal Victory”. Nakula and Sahadeva were the sons of Mādri, the second wife of Pāṇḍu. Nakula was skilled in horse-training and Sahadeva in astronomy and management of cattle.

[Sughosha = sweet-toned ; Maṇipushpaka = gem-flowered.]

(17)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
Kāśyaśca parameshvāsaḥ Śikhaṇḍī ca mahārathaḥ |
 Kāśi's king supreme bowman Sikhandin and of the mighty
 and

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः
Dhrishṭadyumno Virāṭaśca Sātyakiścāparājitaḥ ||
 Dhrishṭadyumna Virāṭa and Sātyaki and unsubdued

The supreme bowman, the king of Kāśi and Śikhandin of the mighty car, Dhrishṭadyumna, Virāṭa and the unconquered Sātyaki.

The King of Kāśi had a grudge against Bhīshma. Śikhandin was princess Ambā in his former birth who got the boon to kill Bhīshma. Śikhandin was born to Drupada as a girl but by some divine interference was transformed into a boy. The name comes from the circular arrangement of 3 to 5 locks of hair on each side of the head, a mark of the Kṣatriya or military caste.

(18)

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
Drupado Draupadeyāśca sarvaśaḥ prithivīpate |
 Drupada son of Draupadi on every side O Lord of Earth
 सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक्
Saubhadraśca Mahābāhuḥ saṅkhāndadhmuh prithak
 Son of Subhadrā strong-armed conch-shells blew severally.
 पृथक् ॥१८॥
prithak ||

O king of Earth! Drupada, the sons of Draupadi and the strong-armed son of Subhadrā all blew their trumpets severally.

(19)

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
Sa ghosho Dhārtarāshṭrāṇām hridayāni vyadārayat |
 That uproar of the sons of hearts rent
 Dhritarāshṭra
 नभश्च पृथिवी चैव तुमुलो व्यनुनादयन् ॥१९॥
Nabhaśca prithivīm chaiva tumulo vyanunādayan ||
 Sky and earth and tumultuously resound

That noise rent the hearts of the sons of Dhritarāshṭra and made heaven and earth resound tumultuously.

(20)

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
Atha vyavasthitāndriṣṭvā Dhārtarāshṭrān kapi-
dhvajah |
 Then drawn up (for battle) the sons of Dhritarāshṭra the
 seeing ape-bannered

प्रवृत्ते शस्त्रसंपाते धनुर्मुद्यम्य पाण्डवः ॥
Pravritte śastrasampāte dhanurudyamya pāṇḍavaḥ ||

Began arrows to fly the bow taking up Pāṇḍu's son

Then, seeing the sons of Dhritarāshtra drawn up for battle, the ape-bannered son of Pāṇḍu took up his bow with all weapons set forth.

[Indian warriors carried their standards on their war chariots. Arjuna's banner had the emblem of an ape. So he was called 'ape-bannered'.]

(21)

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
Hrishīkeśaṁ tadā vākyaṁidamāha mahīpate |

To Hrishīkesha then words these said O Lord of earth

अर्जुन उवाच ।

Arjuna uvācha

सेनयोर्द्वयोर्मध्ये रथं स्थापय मेऽच्युत
Senayorubhayor ratham sthāpaya me-acyuta ||
-madhye

Armies both between the chariot place my O Achyuta.

Then to Hrishīkesha, Lord of the Earth, Arjuna said these words:

Arjuna said:

O Achyuta, between the two armies draw up my chariot.

[Kṛishṇa's name is Hrishīkeśa. It is derived probably from *Hrish* = to become strong or stiff and *Keśa* = hair. Kṛishṇa is represented as having strong curly hair of Auricomus applied to Apollo.

Acyuta is an epithet of Kṛishṇa. The word is found in R.V. (I 52.2) where a mountain is said to be *achyuta* unshaken and unmoved by torrents. In the Pāli Dāthavana (1-3) *achyuta* is applied to a state of *nibbāṇa* (nirvāṇa). Here it can be rendered as "O Immortal one!"]

(22)

यावदेतान्निरीक्षेऽहं	योद्धुकामानवस्थितान् ।
<i>Yāvadetānnirikshe-aham</i>	<i>Yoddhukāmānavasthitān </i>
While these behold I	for war wishing are standing
कैर्मया सह	योद्धव्यमस्मिन् रणसमुद्यमे ॥
<i>Kairmayā saha</i>	<i>yoddhavyamasmin raṇasamu</i>
	<i>-dyame </i>

With whom me with should fight in this war hard toil.

While I look at these men standing eager for battle, and (find) with whom must I fight in the hard toil of war.

(23)

योत्स्यमानानवेक्षेऽहं	य एतेऽत्र	समागताः ।
<i>Yotsyamānānavekshe-aham</i>	<i>ya ete-atra</i>	<i>samāgatāḥ </i>
Eager to fight look I	who these here	assembled
धार्तराष्ट्रस्य	दुर्बुद्धेर्युद्धे	प्रियचिकीर्षवः ॥
<i>Dhārtarāṣṭrasya</i>	<i>durbuddheryuddhe</i>	<i>priyacikīr-</i>
		<i>shavaḥ </i>

Of the sons of
Dhritarāshtra

perverse in the battle fulfil pleasure of

I would look earnestly on those who are assembled here and are about to fight to fulfil the pleasure of the evil-minded son of Dhṛtarāshtra.

(24)

संजय उवाच ।

Sañjaya Uvācha

Sañjaya spoke

एवमुक्ता	हृषीकेशो	गुडाकेशन	भारत ।
<i>Evamukto</i>	<i>Hriṣīkeśo</i>	<i>Gudākeśena</i>	<i>Bhārata</i>
So being	Hrishikeśa	by Guḍākeśa	O son of Bharata
said			

सेनयोर्भयोर्मध्ये	स्थापयित्वा	रथानमम् ॥
<i>Senayorubhayormadhye</i>	<i>sthāpayitvā</i>	<i>rathottamam</i>
Of armies both in the	placing	the best of the
middle		chariots

O son of Bharata! being addressed by Guḍākeśa, Hrishikeśa placed the best of the chariots between the two armies.

[Guḍākeśa is the name of Arjuna. Grammarians split up the word as Guḍāka (sleep) īśa (lord) but probably guda (a mass, a ball) + keśa (hair) meaning curly hair is more appropriate as it will be similar in sense to Hrishikeśa, whose friend Arjuna was.]

(25)

भीष्मद्रोणप्रमुखतः	सर्वेषां	महीक्षिताम् ।
<i>Bhīṣmadroṇa</i>	<i>sarveṣāṃ</i>	<i>ca mahīkṣhitām</i>
-pramukhataḥ		
Bhīṣma Droṇa	all	and rulers of earth
before the face		

उवाच	पार्थ	पश्यैतान्समवेतान्कुरुनिति ॥
<i>Uvāca</i>	<i>Pārtha</i>	<i>paśyaitānsamavetānkurūniti</i>
Said	son of	behold these assembled Kurus
	Prithā	

In the presence of Bhīṣma, Droṇa and all rulers of the Earth he said, "O son of Prithā! behold these assembled Kurus!"

[Pārtha is another name of Arjuna. Kunti's name was Prithā and hence Pārtha.]

(26)

तत्रापश्यत्स्थितान्पार्थाः	पितृन्थ	पितामहान् ।
<i>Tātrāpaśyatsthitānpārthaḥ</i>	<i>pitrinatha</i>	<i>pitāmahān </i>
There saw standing Partha	fathers then	grandfathers
आचार्यान्मातुलान्भ्रातृन्	पुत्रान्पौत्रान्सखींस्तथा ॥	
<i>Ācāryānmātulānbhrātrīn</i>	<i>putrānpautrān-</i>	<i>sakhīnstathā </i>
Masters, maternal uncles	sons, grandsons, comrades also.	brothers

The son of Prithā saw there standing fathers, grandfathers, masters, maternal uncles, brothers, sons and grandsons, and also friends.

(27)

इवशुगन्सुहृदश्चैव	सेनयोर्भयोरपि ।
<i>Śvaśurānsuhridaścaiva</i>	<i>senayorubhayorapi </i>
Fathers-in-law friends and	of the army of both too
तान्समीक्ष्य स कौन्तेयः	सर्वान्बन्धूनवस्थितान् ॥
<i>Tānsamīkshya sa</i>	<i>Kaunteyaḥ sarvānbandhūnava-</i>
	<i>-sthitān </i>
Them seeing that Kunti's son	all kinsmen in array.

Fathers-in-law, friends too in both the armies. When the son of Kunti saw all these kinsmen in array.

(28)

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
Kṛipayā parayāviṣṭo viṣīdannidamabravīt |
 By compassion deep was filled being sad these said

Filled with deep compassion and with sorrow
said thus:

अर्जुन उवाच ।

Arjuna uvāca

Arjuna said:

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥
Drishtve-maṁ svajanam Kṛishṇa yuyutsuṁ samupa-
sthitam ||
 Seeing these kinsmen O Kṛishṇa wishing to fight
present or drawn up.

Seeing these kinsmen, O Kṛishṇa, drawn up eager
to fight.

(29)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
Sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati |
 Grow my limbs mouth too is parched
faint

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥
Vepathuśca śarīre me romaharṣaścha jāyate ||
 Trembles too in body mine hair erect stands.

My limbs give way and my mouth is dried up,
my body trembles and my hair stands erect.

(30)

गाण्डीवं चमते हस्तात्त्वक्चैव परिदह्यते ।
Gāṇḍīvaṁ sraṁsate hastāttvakcāiva paridaḥyate ।
 Gāṇḍīva slips from hand skin too is burning
 न च शक्तोऽप्यवस्थातुं भ्रमतीव च मे मनः ॥
Na ca śakno'pyavasthātum bhramatīva ca me manah ॥
-vasthātum

Not I can or able to stand up seems to reel my mind
 (brain)

Gāṇḍīva slips from my hand, my skin is burning.
 I am unable to stand upright, my brain seems to reel.

(31)

निमित्तानि च पश्यामि विपरितानि केसव ।
Nimittāni ca paśyāmi viparītāni Keśava ।
 Omens too I see adverse O Keśva
 न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥
Na ca śreyo-anupaśyāmi hatvā svajanamāhave ॥
 Not good I foresee killing kinsmen in battle.

Unfavourable omens I see, O Keśava! Nor do I
 foresee any good by killing my kinsmen in the battle.
 [nimitta has a double meaning: Cause and omen.]

(32)

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।
Na Kāṅkṣe vijayaṁ Kṛṣṇa na ca rājyaṁ sukhāni ca ।
 Not I desire victory O Krishna nor too kingdom pleasures too.
 किं नो राज्येन गोविद किं भोगैर्जीवितेन वा ॥
Kim no rājyena Govinda kiṁ bhogairjīvitena vā ॥
 what we with O Govinda what with delight with life or
 sovereignty

O Kṛishṇa! I desire not victory, neither the kingdom nor the pleasures. Of what avail can sovereignty be to us, what with pleasures or even life?

[Govinda is Kṛishṇa's name and is connected with his cow-keeping in Gokula. But Bhandarkar has pointed out that this is connected with a legend of Kṛishṇa's finding the earth (go). The origin of the name can be traced to the Rig-Veda where *Govid* is used as an epithet of Indra meaning that 'Indra, finder of the cows'. Govinda may be a later form of this word.]

(33)

येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।
Yeṣāmarthe kāṅkshitaṁ no rājyaṁ bhogāḥ sukhāni ca |
 For whose sake desire we sovereignty delights
 pleasures and

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥
Ta ime-avasthitā yuddhe prāṇānstyaktvā dhanāni ca ||
 Those stand in fight lives surrendering wealth and

They for whose sake we desire kingdom, wealth and pleasures, are here arrayed in battle surrendering their lives and wealth.

(34)

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
Āchāryāḥ pitarāḥ putrāstathiva ca pitāmahāḥ
 Teachers fathers sons even and grandsires

मातुलाः स्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥
Mātulāḥ śvaśurāḥ pauṭrāḥ śyālāḥ sambandhinastathā ||
 maternal fathers- grandsons brothers- relatives too
 Uncles in-law in-law

Teachers, fathers, sons, and even grandsires, maternal uncles, fathers-in-law, grandsons, brothers-in-law and even relatives.

(35)

एतान्न	हन्तुमिच्छामि	घ्नतोऽपि	मधुसूदन ।
<i>Etānna</i>	<i>hantumichchhāmi</i>	<i>ghnato-api</i>	<i>mudhusūdana</i>
These	to kill I wish	being killed	O Madhusūdana
not		even	
अपि	त्रैलोक्यराज्यस्य	हेतोः किं नु	महीकृते ॥
<i>Api</i>	<i>trailokyarājyasya</i>	<i>hetoh kim nu</i>	<i>mahīkṛite</i>
Even	three world's	for the what of (for)	earth's sake
	sovereignty	cause	

These I do not wish to kill, O Madhusūdana! though I am slain, even for the sake of the sovereignty of the three worlds, and how much less for (this) earth?

[The three worlds are heaven, earth and hell. Also used for *Bhū*, *bhuvah*, *svah* meaning, the world of men, the interspaces of semi-divine beings and the heaven of the Devas.

According to mythology, the three kingdoms were in the possession of the demon Bali. Vishṇu, desiring to possess them appeared before Bali in the form of a dwarf and asked for as much land as he could step over in three steps. Bali granted the request and Vishṇu taking his own form stepped over the three worlds, but gave place to Bali in Pātāla or hell.

Madhusūdana is a name of Kṛṣṇa meaning 'The slayer of Madhu.']

(36)

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दन ।
Nihatya Dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdana |
 By slaying sons of Dhritarāshtra what pleasure would be
 to us O Janārdana

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥
Pāpamevāśrayedasmān hatvaitānātatāyinaḥ ||
 Guilt even cleave to us by killing these with outstretched bows.

By slaying these sons of Dhritarāshtra what joy can we get, O Janardana! Even sin will cleave to us if we slay these with outstretched bows.

[Janārdana is a name of Kṛshṇa; from Jana (man) and ard (to vex, to wound) hence the meaning is 'Vexer of men' i.e. foes.

Ātatāyinaḥ means bearing an outstretched bow, threatening the lives of men. Sridhara says that the term included prisoners, assassins, thieves, robbers of land and of other people's wives. The Kurus did all these against the Pāṇdavas.]

(37)

तस्मान्नाहं वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
Tasmānnārhā vayaṁ hantūṁ Dhārtarāṣṭrān-
svabāndhavān |

Therefore not we to say sons of Dhritarāshtra
 desirable own kinsmen

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥
Svajanaṁ hi katham hatvā sukhinaḥ syāma Mādhava ||
 Relatives how by happy can be
 slaying O Mādhava.

Therefore it is not meet to slay these Dhārtarāshtras, who are our relatives; how can we be happy by slaying our relatives, O Mādhava!

(38)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
Yadyapyete na paśyanti lobhopahatacetasah !
 Though these not see greed-blind-minded.
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥
Kulakshayakritaṁ doṣaṁ mitradrohe ca pātakaṁ ॥
 By destruction of sin oppression of crime
 family and friends

Though these whose minds are blinded by greed
 do not see the sin that lies in the destruction of family
 nor crime in oppression of friends.

(39)

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
Katham na jñeyamasmābhiḥ pāpādasmānnivartitum ।
 How not known by us from sin this (from)
 to turn away
 कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥
Kulakshayakritaṁ doṣaṁ prapaśyadbhirjanārdana ॥
 Family destruction sin is seen clearly O Janardana

How should we do not know how to turn away
 from this sinful deed, we who look clearly on the
 destruction of a family as a sin.

(40)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
Kulakshaye praṇaśyanti Kuladarmāḥ sanātanāḥ ।
 By family perishes family-rites eternal
 destruction
 धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥
Dharme naṣṭe kulam kritsnamadharma-
abhibhavatyuta ॥
 When law perishes family whole lawlessness yields.

By the destruction of a family, the eternal rites and laws of the family perish too. When the law perishes, the family yields to lawlessness.

(41)

अधर्माभिभवत्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
Adharmābhibhavātkṛiṣṇa praduṣyanti Kulastriyaḥ |
 Lawlessness by prevailing, become corrupt women of
 O Kṛiṣṇa the family

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णमंकरः ॥
Strīṣu duṣṭāsu vārṣṇeya jāyate varṇasankaraḥ ||
 When corrupted O Vārṣṇeya generate caste-confusion.
 women

By the prevalence of lawlessness, O Kṛiṣṇa, women of the family become corrupt; when women are corrupted, O Son of Vrishṇi! Caste-confusion arises.

[Vārṣṇeya is a name of Kṛiṣṇa from Vrishṇi, one of his ancestors.]

By the destruction of the males, the eternal rites as offering oblations to the manes etc. will cease, because women are not allowed to perform them; and confusion of castes will arise as they will be compelled to marry men of other castes.]

(42)

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
Sankaro narakāyaiva Kulaghñānām kulasya ca |
 Confusion to hell who slay family of family too

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥
Patanti pitaro hyeṣām luptapiṇḍodakakriyāḥ ||
 Fall fathers of these deprived of rice-cakes and
 water offering ritual.

This confusion leads the family and those who slay it to hell, fathers fall degraded being deprived of the rites of offering rice-cakes and water.

[In this verse the author hints on the eschatalogical belief that crept into Hindu Society and changed the position of women in society. It is not found in the Rig-Veda. It came from Iranian sources. The institution of cremation and the offering of cakes and water to the means is first found in the Atharva Veda. In the Rig-Veda, the only form of the disposal of the dead was burial. Cremation existed among the Iranians. When this crept into India, it also brought with it the entire ceremony relating to it. It was believed that the spirits of the dead hovered in the atmosphere immediately after death, and was formed an ethereal body with the rice-cakes and water that is offered to them through the medium of fire. Clothed in this ethereal body they went up to heaven. If they are deprived of this body, they had to go to hell. This duty is so essential that it is entrusted to the nearest person i.e. to his son. Hence the importance of a son. If these are offered by a man, who is not his son, then they will not reach the dead man's soul. They will automatically go to the real father of the man. It is this belief that moulded the destiny of women in India. I have discussed in detail this topic in my book 'Women in the Vedic Age'.]

(43)

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
Doshiaretaiḥ Kulaghñānām varṇasankarakāraḥ |
 By these sins family-destroyers caste-confounding

उत्साद्यन्ते	जातिधर्माः	कुलधर्मश्च	शाश्वताः ॥
<i>Utsādyante</i>	<i>jātidharmāḥ</i>	<i>kuladharmāśca</i>	<i>śāśvatāḥ</i>
Brought to naught	caste-laws,	family-laws	eternal.

By these sins of those who destroy the family and confound caste, the everlasting laws of caste and family are brought to naught.

(44)

उत्सन्नकुलधर्माणां	मनुष्याणां	जनार्दन ।
<i>Utsannakuladharmāṇām</i>	<i>manuṣyāṇām</i>	<i>Janārdana</i>
Destroyed-family-laws	of men	O Janārdana !
नरके	नियतं वासो	भवतीत्यनुश्रुम ॥
<i>Narake</i>	<i>niyataṁ vāso</i>	<i>bhavatityanuśrūma</i>
In Hell	eternally abide	is thus we have heard.

The abode of men whose family laws have been destroyed live eternally in Hell—O Janārdana! so we have heard (from scriptures).

[Here the reference is to the neglect of the *śrāddha*—a rite performed for a deceased father, grand-father, and great-grand-father and ancestors in general. At this ceremony libations of water, ball of rice mixed with clarified butter are offered to the manes, with many pious ceremonies. The Institutes of Manu describe how these ancestors are present at these rites, hovering round the offerers and the Brāhmaṇas. The food offered is supposed to give nourishment to these manes who are dismissed at the end of the rite with the prayer “Fathers, to whom this food belongs, guard your food and other things offered by us, venerable and immortal as ye are and conversant with holy truths, be cheerful and depart contented

along the path wherein the gods travel.”—This path is supposed to be the Milky way. It is not explained why these spirits fall from the Heaven to which they have ascended if these rites are withheld.]

(45)

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
Aho bata mahatpāpaṁ kartuṁ vyavasitā vayam |
 Alas great sin to do determined we
 यद्राज्यमुखलोभेन हन्तुं स्वजनमुद्यताः ॥
Yadrājyasukhalobhena hantum svajanamudyatāḥ ||
 For sovereignty-pleasure } to destroy our kin are prepared.
 -greed }

Alas! we have determined to commit a great sin, we are prepared to slay our kin for the greed of sovereignty and pleasure.

(46)

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
Yadi māmapratikāramaśastraṁ śastrapāṇayah |
 If me unresisting unarmed with weapons-in hand
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥
Dhārtarāshtrā raṇe hanyustanme kshema- bhavet ||
taram

The sons of in battle should slay then I better be.
 Dhritarāshtra

If Dhritarāshtra's sons should slay me, unresisting and unarmed, in the fight, with weapons in their hands, (then) that would have been better for me.

संजय उवाच ।

Sañjaya Uvāca |

Sanjaya said :

(47)

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपविशत् ।
Evamuktavārjunah saṅkhye rathopastha upāviśat |
 So saying Arjuna in the fight on chariot-seat sat down
 विसृज्य मशरं चापं शोकमविग्नमानसः ॥
Visriṇjya saśaram chāpaṁ śokasamvignamānasaḥ ||
 Dropping his arrows bow with grief—overwhelmed mind.

So saying in the midst of the fight, Arjuna sat down upon the chariot-seat, dropping down his arrows and bow, with a mind overwhelmed with sorrow.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
Iti Śrīmadbhagavadgītāsūpanishatshu Brahmarvidyā-
yām

Thus sacred Bhagavadgita among the Upanishads in the Science of Brahmā in the book of devotion

योगशास्त्रे श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥१॥
Yogaśāstre Śrīkrishṇārjunasamvāde-Arjunaviśhāda-
yogo nāma prathamodhyāyah || 1 ||

Sri Krishna-Arjuna discourse the despondency of Arjuna named first Reading.

Thus ends the First Reading named “The Despondency of Arjuna” in the sacred Bhagavadgītā, among the Upanishads, in the science of Brahmā, in the book of devotion, and in the discourse of Kṛishṇa and Arjuna.

CHAPTER II

संजय उवाच ।

Sañjaya Uvāca

Sañjaya said.

(1)

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।
Tam tathā kṛpayāviṣṭamaśrupuṇṇākulekṣhaṇam |

To him thus compassion-filled, filled with tears distressed eyes

विपीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥
Vishīdan̐tamidaṁ vākyaṁuvāca Madhusūdanaḥ ||

Despairing this word spoke Madhusūdana.

To him deeply affected by compassion, with his eyes troubled and filled with tears, Madhusūdana (Kṛshṇa) spoke this word:

श्रीभगवानुवाच ।

Śrī Bhagavānuvāca |

The Lord spoke.

(2)

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
Kutastvā Kaśmalamidaṁ viṣame samupasthitaṁ |

Whence on despondency thus in peril has come
thee

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥
Anāryajushtamasvargyamakīrtikaramarjuna ||

unbecoming for nobles, debarring from heaven, causing disgrace,
O Arjuna!

[Viṣame: from Vi, a prefix of negation and sama, equal: means unequal or uneven, hence difficult or troublesome.]

Whence in this peril has come over thee this despondency, which is unfit for nobles, which debars one from Heaven, and brings disgrace, O Arjuna!

(3)

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

Klaibyam mā sma gamah Pārtha naitattvayyupapadyate |

To cowardice yield not son of Pritha, not this to thee is fit

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

Kshudram hridayadaur- tyaktvottiṣṭha parantapa ||
| *balyam*

Poor hearts' weakness casting off harasser
rise up of foes.

O Son of Pritha! yield not to cowardice, it becomes thee not. Casting off this base weakness of heart, rise up, O destroyer of foes (Arjuna)!

अर्जुन उवाच ।

Arjuna Uvāca |

Arjuna spoke.

(4)

कथं भीष्ममहं संख्ये द्रोणं च मधसूदन ।
Katham Bhīṣmam- saṁkhye Droṇam ca Madhu-
śādan |

How Bhīṣma I in battle Droṇa O Madhusūdana
and

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥

Iṣubhiḥ pratiyotsyāmi pūjarhāvarisūdana ||
By arrows fight against worthy of reverence,
O Arisūdana (Kriṣṇa).

O Madhusudana, how shall I assail with my arrows Bhīshma and Drona in the battle? They are worthy of reverence, O Arisūdana (Krishṇa: slayer of enemies).

(5)

गुरुनहत्वा हि महानुभावान्
Gurūnahatvā hi mahānubhāvān

Masters not slaying certainly most revered
 श्रेयां भोक्तुं भैक्ष्यमपि ह लोके ।
śreyo bhoktun bhaikshyamapiha loka
 Better to eat begging even in the world

हत्वार्थकामास्तु गुरुनिहव
hatvāarthakāmāstu gurūnihaiva

By killing though greedy of wealth, master here

भुञ्जिय भोगान् रुधिरप्रदिग्धान् ॥
bhuñjīya bhogān rudhirapradigdhān ॥

I shall enjoy pleasures stained with blood.

Far better it were to eat the bread of beggary not slaying my most revered masters; if I were to slay these teachers, even though greedy of wealth. I should enjoy here only pleasures stained with blood.

(6)

न चैतद्विद्मः कतरन्नो गरीयो
Na caitadvidmaḥ kataranno gariyo

Not and this know we which for us better

यद्वा जयेम यदि वा नो जयेयुः ।
Yadvā jayema yadi vā no jayeyuḥ ।

Whether we be } or whether they be victorious

यानेव हत्वा न जिर्जीविषामस्तेऽवस्थिताः
Yāneva hatvā na jījīviṣāma-ste-avasthitāḥ
 Whom by killing shall not wish to live They are
 प्रमुखे धार्तराष्ट्राः ॥
pramukhe Dhārtarāshṭrāḥ ||

standing in array before us sons of Dhritarāshtra.

We know not which would be better for us, that we should conquer them, or that they should conquer us. Those by slaying whom we should not wish to live, they the men of Dhṛitarāshtra—are standing before us drawn up in array.

(7)

कार्पण्यदोषोपहतस्वभावः

Kārpanyadoshopahatasvabhāvaḥ

Weak compassion-fault-vexed-nature

पृच्छामि त्वां धर्मसंमूढचेताः ।
Prichchhāmi tvām dharmasammūḍhachetāḥ |

I ask thee (about) duty confused-minded

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
Yachchhreyāḥ syānniścitaṁ brūhi tanme

What better is certainly tell that to me

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥
Śishyaste-'haṁ śādhi mām tvām prapannam ||

Disciple thine } teach me thee I approach.
 I (am) }

My soul is stricken by pity and the sense of guilt, confused am I in mind about duty; I pray to thee then, tell me with certainty which is better. I am thy disciple; teach me, I approach thee.

[*Kārpanya*, poverty or misery and *Upahata*, wounded or destroyed hence literally wounded by misery.]

(8)

नहि प्रपश्यामि ममापनुद्याद्-
Nahi prapaśyāmi mamāpanudyād

Not I see clearly mine may dispel

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

yachchhokamuchchhoṣaṇamindriyāṇām |

That grief which withers up my senses

अवाप्य भूमावसपत्तमृद्धं

Avāpya bhūmāvasapatnamriddhaṁ

By attaining on earth unrivalled broad

राज्यं सुराणामपि चाधिपत्यम् ॥८॥

rājyaṁ surāṇāmapi cādhipatyam ||

Sovereignty of gods even and overlordship.

I see not clearly what can avail to dispel the grief that withers up my senses, though I should attain on earth broad or vast unrivalled sovereignty and even the overlordship over the gods of Heaven.

संजय उवाच ।

Sañjaya Uvāca |

Sañjaya said.

(9)

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
Evamuktvā Hriṣīkeśaṁ Guḍākeśaḥ parāntapaḥ |

Thus saying to Hrishikesā Arjuna, the destroyer of foes

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥

Na yotsya iti Govindamuktvā tūshṇīm babhūva ha ||

Not will fight thus to Krishna saying silent was he

Thus Gudākeśa, the destroyer of foes spoke to Hrishikeśa (Kṛishṇa) saying to Govinda "I will not fight". And he was silent.

(10)

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
Tamuvāca Hṛīṣīkeśaḥ prahasanniva Bhārata |
 To him said Hrishīkesa pleased as it were O Bhārata.
 सेनयोरुभयोर्मध्ये विषादन्तमिदं वचः ॥
Senayorubhayormadhye vishānantamidam vachah ||
 Of armies of both in the sorrow-stricken this word.
 middle

O Bhārata! Hrishikeśa spoke these words as if smiling to him (standing) between the two armies stricken with sorrow.

श्रीभगवानुवाच ।

Śrī Bhagavānuvāca |

The Lord spoke.

(11)

अशोच्यानन्वशोचस्त्वं प्रज्ञावादाश्च भाषसे ।
Asocyānanvashocastvaṁ prajñāvādāścha bhāshase
 For whom no grief should words of wisdom yet thou
 be has grieved thou speakest
 गतासूनगतासूश्च नानुशोचन्ति पण्डिताः ॥
Gatāsūnagatāsūścha nānuśocanti paṇḍitāḥ
 For dead for the living yet not grieve the wise

Thou hast grieved for those for whom no grief should be; yet thou speakest words of wisdom. For the living or for the dead the wise do not grieve.

(12)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
Na tvevāhaṁ jātu nāsaṁ na tvaṁ ne'me janādhīpāḥ |

Never was I non-existent nor thou nor these rulers of men
 न चैव न भविष्यामः सर्वे वयस्ततः परम् ॥
Na caiva na bhaviṣhyāmaḥ sarve vayasmatāḥ paraṁ ||
 Nor yet not shall we be all of us hereafter

But I was never non-existent, nor thou, nor these rulers of men, nor shall any one of us cease to be hereafter.

(13)

देहिनोऽस्मिन्यथा देहे कोमारं यौवनं जरा ।
Dehino-asminyathā dehe kaumāraṁ yauvanaṁ jarā |

The embodied soul in the } childhood, youth, old age
 in this as body }

तथा देहान्तरप्राप्तिर्वीरस्तत्र न मुह्यति ॥
Tathā dehāntaraprāptirvihīraṣṭatra na muhyati ||

So another body doth win the wise not perplexed.

As the embodied soul knows childhood, youth and old age in this body, so also another body it obtains; the steadfast man is not perplexed (in this).

(14)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
Mātrāsparsāstu Kaunteya śītoṣṇasukhaduḥkhadāḥ |

The contact with O Kuntī's cold, heat, happiness and
 matter son sorrow giving

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥
āgamāpāyino-anityāstāṁstītikṣhasva Bhārata ||
 Come and go impermanent them endure O Bhārata.

O son of Kunti! the contact with the world of sense brings cold, heat, pleasure and pain; these come and go and are not permanent; endure them, O son of Bhārata!

[The *Mātrās* are sound, touch, colour, taste and smell—properties of rudimentary elements. In Latin it is *Materia*; *Mātrā* comes from 'Mā' to measure and denotes the finite as opposed to the Infinite Brahman. 'Mātrāsparsas' has been rendered as *Elementorum Contactus* (Lassen) and 'Contacts of senses'—Telang. *Mātrā* is the object of senses and not the senses themselves.]

(15)

यं हि न व्यथयन्त्येते,
yaṁ hi na vyathayantye

Whom not afflict these

पुरुषं पुरुषर्षभ ।

Purushaṁ purusharshabha ।

That person O prince among men

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

Samaduḥkhasukhaṁ dhīraṁ so-amratatvāya kalpate ॥

Equal pain and pleasure that He for immortality is fit or
steadfast man doth merit.

The person whom these disturb not, to whom pain and pleasure are equal, that steadfast man is fit for immortality, O Prince of men.

[Here the result of the Yoga or devotional system of Patañjali is expressed. The soul being absorbed in meditation on the supreme, becomes indifferent to all earthly things].

(16)

नासतो विद्यते भावो नाभावो विद्यते सतः ।
Nā'sato vidyate bhāvo Nā'bhāvo vidyate sataḥ ॥

Not of there is existence Not there is of the real
 what is not-existence

उभयोरपि द्रष्टोऽन्तरत्वनयोस्तत्त्वदर्शिभिः ॥
Ubhayorapi drisṭontastvanayos tattvadarsibhiḥ ॥

Of both too is seen limit Of these by seers of truth.

There is no existence to that which is non-existent; that which is real will not be non-existent. The limit too of both of these is seen by seers of truth.

Antas: Lassen renders it as “discremen”; Thomson as “true end”; Burnouf as “enconnaissent la limite” St. Petersburg Dictionary translate it as “ende”, “ausgang”; Sridhara defines *asat* (unreal) as that which has not the nature of the soul. *Kapila* means by *sat* formal existence and by *asat* the formless unmanifested *Prakriti* or primal matter.

Here the verse means that soul alone has a real existence and the forms and conditions of matter have a conditional existence. The wise can see the dividing line of the two.

(17)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
Avināśi tu tadviddhi yena sarvamidhaṁ tataṁ |

Indestructable also that by all this is pervaded
 know which

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥
Vināśamavyayasyāsyā na kaśchit kartumarhati ॥

Destruction immutable }
 of this } not anyone to do is able.

He who thinks him as slayer and he who deems him slain—both of these are wanting in judgment; neither doth he slay nor is he slain.

[The author here distinguishes between Self and not-Self—the Purusha and Prakriti of Sāṅkhya School].

(20)

न जायते म्रियते वा कदाचिन
Na jāyate mriyate vā kadāchin
 Never born dies nor at any time
 (he is)

नायं भूत्वा भविता वा न भूयः ।
Nā'yaṁ bhūtva bhavitā vā na bhūyaḥ |
 Nor he came into being } shall come again hereafter

अजो नित्यः शाश्वतोऽयं पुराणो
Ajo nityaḥ śāśvato'yaṁ purāṇo
 Unborn eternal permanent he ancient

न हन्यते हन्यमाने शरीरे ॥
Na hanyate hanyamāne śarīre ||
 Not slain (he is) when (is) slain the body.

Never is he born, nor does he die at any time, he has never been brought into being, nor shall come hereafter; unborn, eternal, permanent and ancient (primeval). When the body is slain, he is not slain.

(21)

वेदा- विनाशिनं नित्यं
Vedā 'avināśinam nityaṁ
 Who knows indestructable eternal

य एनमजमव्ययम् ।
Ya enaṁ ajam avyayaṁ |
 he whom him unborn immutable

कथं स पुरुषः पार्थ
Katham sa puruṣaḥ pārtha

How that person O Pārtha

कं घातयति हन्ति कम् ॥
Kaṁ ghātayati hanti kaṁ ॥
whom cause to slain slay whom.

How can he, O Pārtha! who knows him to be indestructable, eternal, unborn and immutable, cause anyone to be slain or slay any one?

(22)

वासांसि जीर्णानि यथा विहाय
Vāsāṁsi jīrṇāni yathā vihāya

Garments worn-out just as casting-off

नवानि गृह्णाति नरोऽपराणि ।
Navāni grhṇāti naro'parāṇi |

New puts on a man others

तथा शरीराणि विहाय जीर्णान्यन्यानि
Tathā śarīrāṇi vihāya jīrṇānyanyāni

So the bodies casting off worn-out others

संयाति नवानि देही ॥
samyāti navāni dehī ॥

takes on new the embodied soul.

As a man casts off worn-out garments and puts on other new ones, so the embodied soul casts off the worn-out bodies and enters other new ones.

(23)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
Nainam chindanti śastrāṇi nainam dahati pāvakaḥ |

Not him cleave weapons not him burn fire

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥
Na cainam kledayantyāpo na śoṣayati mārutaḥ ॥
 Not and him, wet waters not dries the wind.

No weapons can cleave him; nor the fire burn him, no waters can make him wet, nor the wind dry him up.

(24)

अच्छेद्योऽयमदाह्योऽयम-
Acchedyo'yam adāhyo' yam
 Uncleavable he not burnt he (is)
 क्लेद्योऽशोष्य एव च ।
akledyo' aśoṣhya eva ca |
 not to be wetted not dried yet

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥
Nityaḥ sarvagataḥ sthāṇur achalo'yam sanātanaḥ ॥
 Eternal all-pervading stable unmoved he (is) from
 everlasting.

Uncleavable is he; he is not burnt; nor be wetted and neither be dried; Eternal, all-pervading, stable and immovable is he from everlasting (time).

(25)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
Avyakto'ayamacintyo'ayam avikāryo'ayamucyate |
 Unmanifested he (is) unthinkable he (is) unchanging he (is)
 he is called

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥
Tasmādevam viditvainam Nā'anuśocitumarhasi ॥
 Therefore as such knowing him not to grieve you ought

He is spoken as invisible, unthinkable, and immutable; therefore, you ought not to grieve comprehending him as such.

(26)

अथ चैनं नित्यजातं
Atha cainam nityajātam
 Even him ever born

नित्यं वा मन्यसे मृतम् ।
nityam vā manyase mṛtam |
 ever or deemest (thou) dying

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥
Tathāpi tvam mahābāho naivam śocitumarhasi ||
 Even yet thou O strong-armed! not for him } to grieve you ought.

And even if thou deemest him ever born or ever dying, thou ought not to grieve for him, O thou of strong arms!

(27)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
Jātasya hi dhruvo mṛtyurdhruvam janma
 मृतस्य च ।
mṛtasya ca |

Of the } indeed certain death certain birth, of the dead and
 born }

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥
Tasmādaparihārye'rthe na tvam śocitumarhasi ||
 Therefore, unavoidable for } not thou to grieve deserve.
 what }

For death is certain to one who is born; to one who is dead, birth is certain; therefore, thou shouldst not grieve for what is unavoidable.

(28)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारता ।
Avyaktādīni bhūtāni vyaktamādhyāni bhārata |
 Unmanifest beings manifest, middle-state, O Bhārata
 in the beginning

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥
Avyakta-nidhanān-yeva tatra kā paridevanā ||
 Unmanifest in the end also therein what for lamentation.

O Bhārata! in the beginning beings are unmanifest, in the middle-state they are manifest, unmanifest also in the end, what for is this lamentation?

[Śaṅkara quotes from MBH . . He has come from the unseen, and has gone back to the unseen, He is not thine, nor thou His; why this vain lamentation?]

(29)

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रुवति
Āścaryavatpasyati kaścidenamāścaryavad vadati
 As a marvel looks one him marvellous speaks

तथैव चान्यः ।
tathaiva cānyaḥ |
 likewise and other

आश्चर्यवच्चैनमन्यः शृणोति
Āścaryavac caina-manyah śṛṇoti
 As a marvel and him another who hears

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥
Śrutvāpyenam veda na caiva kaścīt ||

even hearing him know not and too anyone.

One sees him as a marvel, another declares him as a marvel, another hears him as a marvel, and even yet one knows him not.

[Cf. Katha Upa. I.2.7: Marvellous is he who declares him, (āścaryo vaktā) proficient is he who wins him, marvellous is he who knows him (āścaryo jñātā).]

(30)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
Dehī nityam avadhyo 'ayam dehe sarvasya
bhārata |

The embodied eternal unslayable he (is) in the body of all
 soul O Bharata

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥
Tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi ||

Therefore all beings not thou to grieve deserve.

This embodied Soul, that is in the body of all beings, is eternal and unslayable, therefore shouldst thou not grieve for any being.

(31)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
Svadharmam api cā-'vekṣya na vikampitum arhasi |

Thine own duty also and } not to waver you
 considering }

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥
Dharmyād-dhi yuddhāc-chreyo- na vidyate ॥
anyat kṣatriyasya

Than duty } than a battle better } not exists.
 certainly } anything for Kṣatriya }

Again, considering thy duty, thou ought not to waver; there is nothing better for a Kṣatriya than a battle decreed by duty.

(32)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
Yadṛcchayā co'papannam svargadvāram apāvṛtam ॥
 What of its } and arrives } the gate of heaven }
 own accord } or comes } thrown wide open }
 सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥
Sukhinaḥ kṣatriyāḥ Pārtha labhante yuddham
īdṛśam ॥

Happy Kṣatriyas O Arjuna they acquire battle
 of this sort.

O Partha! happy are the Kṣatriyas, to whom a fight of this type comes of its own accord; it is the gate of heaven thrown open (to them).

(33)

अथ चेत्त्वमिमं धर्म्यं
Atha cet tvam imam dharmyam
 Then if you this duty
 संग्रामं न करिष्यसि ।
saṅgrāmaṁ na kariṣyasi ॥
 war or battle not shall do

ततः स्वधर्मकीर्तिं च
Tataḥ svadharmam kīrtin ca
 Then your own duty honour and
 हित्वा पापमवाप्यसि ॥
hitvā pāpam avāpyasi ||
 casting aside guilt shall acquire.

Then, if thou shalt not engage thyself in this war, as duty bids, then shalt thou cast aside thy duty and honour and acquire guilt.

(34)

अकीर्तिं चापि भूतानि कथयिष्यन्ति ते ज्वयाम् ।
Akīrtim cā 'pi bhūtāni kathayiṣyanti te avyayām
 Of dishonour and } the beings will tell of thine
 besides } imperishable

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥
Sambhāvitasya cākīrtirmaraṇādatiricyate ||
 One who has been and dishonour than death is greater.
 honoured

Besides all beings will speak of thine imperishable dishonour, and for one who has won honour, dishonour is worse than death.

Sambhavitasya: translated by Burnouf as "Pour un homme de sens"; Lassen as "viri generisi"; Hindu commentators as "honoured"; Gatti as "generoso". It refers to the high birth as well as honour.

(35)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
Bhayād raṇād uparataṁ maṁsyante tvām
 mahārathāḥ |
 From } from } abstained will think you the lords of
 fear } battle } great cars

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥
Yeṣāṃ ca tvam bahumato bhūtvā yāsyasi lāghavam |
 among and thou honoured has been you will } to light
 whom come } esteem.

The great warriors will think, through fear thou hast abstained from battle and where thou hast been highly esteemed, thou wilt come to light esteem.

(36)

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
Avācyaavadāṃśca bahūnvadiṣyanti tavā 'hitāḥ |
 Unseemly words many shall say thine enemies
 निन्दन्तस्तव सामर्थ्यं
Nindantas- tava sāmāthyam
 mocking thy prowess
 ततो दुःखतरं नु किम् ॥
tato duḥkhataram nu kim ||
 what then of greater sorrow is it not?

Thine enemies shall speak many unseemingly words mocking thy prowess. What then can be more grievous than this?

(37)

हतो वा प्राप्स्यसि स्वर्गं
Hato vā prāpsyasi svargam
 Slain either shall win heaven
 जित्वा वा भोक्ष्यसे महीम् ।
jitvā vā bhokṣyase mahīm |
 victorious or shall enjoy the earth

तस्मादुत्तिष्ठ

कौन्तेय

Tasmād uttiṣṭha Kaunteya

Therefore arise O son of Kuntī!

युद्धाय

कृतनिश्चयः ॥

yuddhāya kritaniścayaḥ ॥

for battle determined in spirit.

If slain, thou shalt win heaven, if victorious, thou shalt enjoy the earth; therefore, O son of Kuntī! arise with a mind determined for the fight.

(38)

सुखदुःखे

समे कृत्वा

लाभालाभां

जयाजयौ ।

Sukhaduḥkhe same kṛtvā lābhālābhau jayājayau |

Happiness and sorrow } equal holding gain and loss victory and defeat

ततो युद्धाय

युज्यस्व

नैव

पापमवाप्स्यसि ॥

Tato yuddhāya yujyasva nai'vaṁ pāpaṁ avāpsyasi ॥

Then for battle, gird thyself not thus sin shall gather.

Holding pleasure and pain, gain and loss, victory and defeat equal, gird, then, thyself for battle; thus shalt thou not acquire guilt.

(39)

एषा ते

ऽभिहिता

सांख्ये

बुद्धिर्योगे

त्विमां शृणु ।

Eṣā te 'bhihitā sāṅkhye buddhiryoge tvimāṁ śṛṇu |

These to thee } is set forth } in wisdom } it now listen
of Sāṅkhya, of yoga }

बुद्ध्या

युक्तो

यया

पार्थ

Buddhyā yukto yayā Pārtha

By intelligence is joined by which Pārtha

This is the Sāṅkhya doctrine declared to thee, listen now to the wisdom of the Yoga. When thou shalt become devout by means of this teaching, thou shalt cast away the bonds of works.

(40)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
Ne 'hā 'bhikramanāśo 'sti pratyavāyo na vidyate |
 Not here enterprise loss is obstacle not prevails
 स्वल्पमप्यस्य धर्मस्य त्रायते महतो
Svalpamapyasya dharmasya trāyate mahato
 Little even of this of the rule delivers great
 भयात् ॥
bhayāt ॥
 from fear.

In this there is no loss of enterprise, nor prevails any obstacle, even a little of this rule of life, delivers one from great fear.

(41)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
Vyavasāyātmikā buddhirekeha kurunandana ।
 The resolute understanding one O joy of the Kuru!
 बहुशखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥
Bahusākhā hyanantāśca buddhayo-avyavasāyinām ॥
 Many and endless the understanding of the
 branches and irresolute.

O joy of the Kurus! in this the resolution, understanding is one; but many-branched and endless are the judgements of the irresolute.

(42)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
Yāmimāṃ puṣṣitāṃ vācaṃ pravadantya vipaścitaḥ |
 Those who this flowering speech is spoken by unwise

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥
Vedavādaratāḥ Pārtha nānyadastīti vādinaḥ ||
 Who delight in } O Pārtha not else is there they say.
 Vedic doctrine }

The unwise utter a flowery kind of speech, those who delight in Vedic doctrine, O Partha! say "Naught else is there but this".

(43)

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
Kāmātmānaḥ svargaparā janmakarmaphalapradām |
 Whose souls are heaven as birth, fruit of work-giving
 full of desire highest,

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
Kriyāviśeṣabahulāṃ bhogaiśvarya-gatiṃ prati ||
 Rites varied and many, enjoyment-power-leading towards.

Whose souls are full of desire and who, heaven as their highest good, offering birth as fruit of their works, practise many varied rites that lead to joys and power.

(44)

भोगैश्वर्यप्रेसक्तानां तयाऽपहृतचेतसा ।
Bhogaiśvaryaprasaktānāṁ tayāpahṛtacetasāṁ
 Enjoyment-power-clinging ones by these carried away whose mind

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥
Vyavasāyātmikā buddhiḥ samādhau na vidhiyate ॥
 Not resolute judgement for not, is fit.
 contemplation

Neither resolute nor fit for contemplation is the judgment of those who are devoted to enjoyment and power, and (whose) mind is carried away by these (words).

(45)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
Traiguṇyaviṣayā Vedā nistraiguṇyo bhavārjuna ।
 Three-strand-comprising Vedas free from three strands be O Arjuna

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम
Nirdvandvo nityasattvastho niryogakṣema
 Free from opposites, abiding in eternal truth, free from acquisition, preservation,

आत्मवान् ॥
ātmavān ॥

self-possessed.

Three strands have the Vedas as their subject-matter, be thou free from the three strands, O Arjuna! free from the opposities (i.e. pleasure and pain), abide in eternal truth and be free from acquisition and preservation and master of thy Soul.

Yogakṣema: a legal term used for an insurance or guarantee of property. That the practice of insur-

ance was very ancient is seen from the Laws of Manu where he mentions of "the charges of giving security for the goods carried" (vii. 127). From this the meaning of the word came to be "care" or "anxiety".

(46)

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
Yāvānārtha udapāne sarvataḥ samplutodake |

As is the use of a pond all round flooded by water

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥
Tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ ||

So is in all in Vedas for a Brāhman, of wisdom.

As is the use for a tank in a place flooded all round with water, so is (the use) in all Vedas for a Brahmin of wisdom.

(47)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
Karmaṇyevādhikāraṣte mā phaleṣu kadācana |

In work alone right hast not in fruit never at all
 thou

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥
Mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi ||

Let not fruit of action motive be thine, attachment, be,
 to no-work.

Thou hast a right to action or work alone, and never to its fruits; let not the fruit of work be thy motive, let not thy attachment be to inaction.

(48)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
Yogasthaḥ kuru karmāṇi saṅgam tyaktvā Dhanañjaya |

Steadfast } do works attachment abandoning O Dhanañjaya.
 in devotion, }

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग

Siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga

Success and failure, equal being evenness of mind yoga

उच्यते ॥

ucyate ॥

is called.

Do thy work being steadfast in devotion and abandoning attachment, O Arjuna! and being equal in success and failure. This evenness of mind is called Yoga.

Sāṅga: This important word in the Yoga system has been translated by Burnouf as “desir”; schlegel and Lassen as “ambitione seposita” Thomson as “covetousness”. It is formed from *sanj* meaning “to hold” or “adhere” and is the same as the French “attachment”. In Yoga it means any emotion which stands as a bar to acquire that perfect equilibrium and absence of passion, the object of Yoga discipline.

(49)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

Dūreṇa hyavaraṁ karma buddhiyogāddhanañjayaḥ

Far certainly inferior work, to discipline of intelligence, O
Dhananjaya

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥

Buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ ॥

In intelligence refuge seek miserable whose motive
is fruit.

O Dhananjaya (Arjuna)! far inferior indeed is work to the discipline of intelligence; seek refuge in intelligence. Miserable are they whose motive is the fruit of works.

(50)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
Buddhiyukto jahātiha ubhe sukr̥taduṣkṛte |

Yoked (his) abandons he both good and evil (actions)
 intelligence

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥
Tasmādyogāya yujyasva yogaḥ karmasu kauśalam ||

Therefore, } apply } devotion in works is skill.
 for devotion } thyself, }

He who is yoked to his intelligence, abandons even in this world both good and evil (action). Therefore apply thyself for (acquiring) devotion; devotion is skill in works.

(51)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
Karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ |

Born of } those yoked } fruits, casting the wise:
 works, } with intelligence, } away,

जन्मबन्धविनिर्मुक्ताः पदं
Janmabandhavinirmuktāḥ padam

Birth-bondage-freed. to the seat,

गच्छन्त्यनामयम् ॥
gacchantyanāmayam ||
 go where disease is not

For the wise, whose mind is united to intelligence, renouncing the fruit born of works, become free from the bondage of birth, and attain to the seat where there is no disease.

(52)

यदा ते मोहकलिलं बद्धिर्व्यतितरिष्यति ।
Yadā te mohakalilam buddhirvyatitarīṣyati |

When thy turbid with delusion intelligence, shall cross over

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥

Tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ॥

Then shalt thou go, to indifference, to what shall hear, to what
heard and.

When thy intelligence shall cross over the turbidity of delusion, then shalt thou have indifference to what has been revealed, and to what is yet to be revealed.

(53)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
Śrutivipratipannā te yadā sthāsyati niṣcalā ।

Vedic thou when shalt stay unmoved
texts—bewildered

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥
Samādhāvacalā buddhistadā yogamavāpsyasi ॥

In contemplation, intelligence, then insight shalt attain.
fixed,

When thy intelligence, perplexed by Vedic texts shall remain unmoved and fixed in meditation, then shalt thou attain to Yoga or insight.

अर्जुन उवाच
(Arjuna Uvāca)

Arjuna spoke.

(54)

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
Sthitaprajñasya kā bhāṣā samādhisthasya keśava ।

Of the steadfast } what, mark, of one constant O. Keśava
in wisdom, } in meditation,

स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥
Sthitadhīḥ kim prabhāṣeta kimāśita vrajeta kim ॥
 One of how speaks how sits moves how.
 steadfast
 intelligence,

O Keśava! what is the mark of one who is steadfast in wisdom and constant in meditation? How does one of steadfast thought, speak? How sits? How moves?

श्रीभगवानुवाच ।

(Śrībhagavān uvāca)

The Lord spoke.

(55)

प्रजहाति यदा कामान्सर्वान्पार्था मनोगतान् ।
Prajahāti yadā kāmānsarvānpārtha manogatām
 Casts off when desires all O Pārtha, that enter the mind

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥
Ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥
 In self alone by self, satisfied, of steadfast wisdom, then is called.

When one casts off all desires that enter the mind, O Pārtha, and is satisfied in Self alone by Self, then is he called (a man) of steadfast wisdom.

(56)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
Duḥkheṣ्वanudvigna-manāḥ sukhēṣu vigata-sprihaḥ |
 In sorrow, undisturbed mind, in happiness void of longing

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥

Vitarāgabhayakrodhaḥ

sthitadhīrmunirucyate ॥

Free from love, fear, wrath, one of steadfast thought, Muni is called.

One who is undisturbed in mind in sorrow, and void of longing in pleasure, one who is free from love, fear and wrath, such a one of steadfast intelligence is called a Muni (or Saint).

(57)

यः

सर्वत्रानभिस्नेहस्तत्तत्राप्य

शुभाशुभम् ।

Yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham |

Who everywhere not have affection, that finding, good or bad

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

Nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ॥

Not rejoices nor hates of him wisdom is firmly set.

Who does not feel affection for anything when he finds good or bad neither rejoices nor hates, his wisdom is firmly set.

(58)

यदा

संहरते

चायं

कूर्मोऽङ्गानीव

सर्वशः ।

Yadā samharate cāyam kūrmoṅgānīva sarvaśaḥ |

When draws away, and his, tortoise as its limbs from every side-

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य

प्रज्ञा प्रतिष्ठिता ॥

Indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā ॥

The sense, from objects of sense, his wisdom is firmly set.

When he, as a tortoise its limbs, draws away his senses from the objects of senses from every side, his wisdom is firmly fixed.

(59)

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
Viṣayā vinivartante nirāhārasya dehinaḥ |
 The objects turn away who has abstained from the
 of sense from food embodied soul

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥
Rasavarjaṁ raso'pyasya paraṁ dṛṣṭvā nivartate ||

Not the relish, relish also of it, Highest, seeing, turns away.

The objects of sense turn away from the embodied soul that has abstained from its food, but not the relish; the relish, also turns away on seeing the Highest.

(60)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
Yatato hyapi kaunteya puruṣasya vipaścitaḥ |

For even though O Kaunteya of a man striving

इन्द्रियाणि प्रमार्थानि हरन्ति प्रसभं मनः ॥
Indriyāṇi pramāthini haranti prasabhaṁ manaḥ ||

The senses impetuous carry away, by force, mind.

O son of Kunti! for, in spite of the striving of a man, the impetuous senses carry away his mind by force.

(61)

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
Tāni sarvāṇi saṁyamya yukta āsita matparaḥ |

These all having controlled firm in devotion remain on me

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

Vaśe hi yasyendriyāṇi tasya prajā pratiṣṭhita ||

Controlled if whose senses (are) his wisdom is firmly set.

Having controlled all these (senses) let him sit firm in devotion intent on me; he whose senses are controlled, his wisdom is firmly set.

(62)

ध्यायतो विषयान्मुंसः संगस्तेषूपजायते ।
dhyāyato viṣayānpumsaḥ sangasteṣūpajāyate |
 Ponders on objects of sense } attachment to them is produced
 a man, }

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
sangātsañjāyate kāmāḥ kāmātkrodho'bhiajāyate ||
 From attachment is desire from desire anger is born.
 produced

Pondering on the objects of senses, a man gets attachment to them; from attachment is produced desire, and from desire is born wrath.

(63)

क्रोधाद्भवति संमोहः संमोहात्स्मृति विभ्रमः ।
Krodhādbhavati saṁmohaḥ saṁmohātsmṛtīvibhramaḥ |
 From wrath } confusion from } memory loss of
 comes } confusion }

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
Smṛtibhramśādbuddhināśo buddhināśātpṛaṇaśyati ||
 From loss of memory reason's ruin, from ruin of reason, he
 perishes.

From wrath confusion, from confusion loss of memory; from loss of memory ruin of reason, from ruin of reason he perishes.

(64)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
Rāgadveṣaviyuktaistu viṣayānindriyaiścaran |
 Love-hatred-disjoined objects of senses moves
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥
Ātmavaśyairvidheyātmā prasādamadhiḡacchati ||
 With self under control, peace of mind attains.
 with governed self

He who moves among the objects of senses with a mind disjoined from love and hatred, with self under control, with a governed self, attains peace (of mind).

(65)

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
Prasāde sarvaduhkhānām hānirasyopajāyate |
 In that of all sorrows end of that is produced
 peace
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठति ॥
Prasannacetaso hyāśu buddhiḥ paryavatiṣṭhati |
 Peaceful-minded, indeed, wisdom becomes steadfast.
 soon,

And in that peace of mind is produced the end of all sorrow; for the wisdom (of such) peaceful-minded, soon becomes steadfast.

(66)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
Nāsti buddhirayuktasya na cāyuktasya bhāvanā |
 Not is wisdom for not and for concentration
 the uncontrolled uncontrolled

न चाभावयतः शांतिरशांतस्य कुतः सुखम् ॥
Na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham ॥
 Not and for the } peace for unpeaceful, whence happiness,
 unconcentrated }

Neither is wisdom for the uncontrolled, nor is concentration for the uncontrolled; and for the unconcentrated no peace; whence happiness for the unpeaceful?

[Bhāvanā Sui conscientia (Lassen) 'Reflexion' (Thomson & Hill) "Sammlung des Geist's" (Lorinser) Śrīdhara interprets it as 'dhyāna' or meditation].

(67)

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
Indriyāṇāṃ hi caratām yanmano-anuvīdhīyate |
 Of senses, indeed, roving when mind is governed
 तदस्य हरति प्रज्ञां वायुर्नाविमिबाम्भसि ॥
Tadasya harati prajñāṃ vāyurnāvamivāmbhasi ॥
 Then his, steals away, wisdom wind boat as in waters.

When mind is governed by roving senses, then it steals away his wisdom as wind a boat in the waters.

(68)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
Tasmādyasya mahābāho nigṛhītāni sarvaśaḥ }
 Therefore, whose, O Strong-armed, withdrawn from all
 इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥
Indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā ॥
 The senses, from objects of sense, his wisdom is firmly set.

Therefore, O thou of strong arms! whose senses are withdrawn from the objects of senses from all (sides), his wisdom is firmly set.

(69)

या निशा सर्वभूतानां तरयां जागर्ति संयमी ।

Yā niśa sarvabhūtānām tasyām jāgarti saṁyamī |

What (is) } for all creatures for him, is wakeful, self-controlled
night }

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Yasyām jāgrati bhūtāni sā niśa paśyatō muneḥ ||

Wherein, is awake, all } that is night, who sees, of the
creatures } sage.

What night is for all creatures, for the self-controlled is wakefulness; what is wakefulness to all creatures, is night for the discerning recluse.

(70)

आपूर्यमाणमचलप्रतिष्ठं

Āpūryamāṇamacala-pratiṣṭham

Ever filled motionless and established

समुद्रमापः प्रविशन्ति यद्वत् ।

samudramāpaḥ praviśanti yadvat |

To sea water enters just as .

तद्वत्कामा यं प्रविशन्ति सर्वे

Tadvatkāmā yaṁ parviśanti sarve |

So also the desires, unto whom, enters, all

स शान्तिमाप्नोति न कामकामी ॥

sa śāntimāpnoti na kāmakāmī ||

He peace attains, not the cherisher of desires.

As the waters enter the sea, which is filled with water to its brink and is motionless and established,

so also unto whom all desires enter, he attains peace, not the cherisher of desires.

(71)

विहाय कामान्यः सर्वान्मुमांश्चरति निःस्पृहः ।
Vihāya kāmānyaḥ sarvānpumāmāṁscarati niḥsprihaḥ |

Abandoning desires, who all, that man walks without attachment

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥
Nirmamo nirahamkāraḥ sa śāntimadhigacchati ||

Free from selfishness, vanity, he to peace attains.

That man who abandoning all desires walks without attachment, free from selfishness and vanity, he attains to peace.

(72)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
Eṣā brāhmī sthitiḥ Pārtha naināṁ prāpya vimuhyati |

This Brāhmī State O Pārtha! none this attaining is deluded.

स्यित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥
Sthitvāsyāmantakāle pi brahmanirvāṇamṛcchati ||

Abiding therein even at the time of death to Brahma-nirvāṇam attains.

This is the Brahma State (State of final emancipation). None is deluded on attaining this; abiding therein even at the hour of death, one attains to Brahma-nirvāṇa (absorption in Supreme Spirit).

[Nirvāṇa literally means 'blown out'; here it is the complete absorption of the Soul in the Supreme Spirit,—according to the Vedāntic School. In

Bṛhadāraṇyakopaniṣad it is said: “as a lump of salt thrown into the sea becomes dissolved into the water from which it is produced and is not to be taken out again, so does the soul dissolve in the Supreme Spirit.”

इति श्रीमद्भगवद्गीतासूपनिषत्सु

Iti Śrīmadbhagavadgītāsūpaniṣatsu

Thus in the Bhagavadgita—Upanishad

सांख्ययोगो नाम द्वितीयोऽध्यायः।

Sāṅkhyayogo nāma dvitīyo-adhyāyaḥ ||

Sāṅkhyayoga named second Chapter.

Thus in the Upanishad of Bhagavadgītā, the second chapter named Union through Sāṅkhya (philosophy).

CHAPTER III

Karma Yoga or Method of Work

अर्जुन उवाच (Arjuna uvāca)

Arjuna said:

(1)

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनादन ।
Jyāyasī cetkarmaṇaste matā buddhirjanārdana |
More } if work thou deemest than understanding O
excellent } Janardana!
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥
Tatkiṁ karmaṇi ghore māṁ niyojayasi Keśava | |
Then why in work violent me engage thou O Keśava.

O Janārdana (Kṣṛṇa) if thou deemest work more excellent than understanding, why then, dost thou, O Keśava! engage me in (this) violent work?

(2)

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।
Vyāmiśreṇeva vākyaena buddhiṁ mohayasīva me |
That appear } with words intellect as if perplexed mine
confused }
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥
Tadekaṁ vada niścitya yena śreyo 'hamāpnuyām | |
Then one tell decisively, by which, to the better, I can attain.

With thy words that appear confused, my judgment is bewildered as it were; then tell me decisively one (course) by which, I can attain to the better (state).

श्री भगवानुवाच (Śrībhagavān uvāca)

The Blessed Lord spoke:

(3)

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नव ।

Loke-asmin dvividhā niṣṭhā purā proktā mayānagha |

In this world two-fold rule } of yore is said by me, O sinless
of life } one!

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥३॥

Jñānayogena sāṅkhyānāṁ karmayogena yoginām ||

With the method of the with the method of the yogins.
of knowledge Sāṅkhyas of work

O sinless one! by me has been taught of yore of the two-fold rule of life in this world—that of Sāṅkhyas with the method of knowledge and of the Yogins with the method of work.

Niṣṭhā: rendered by Lassen as 'Vitae institutum'; Śaṅkara's gloss: 'two kinds of fixed rules'; Telang: 'path'.

(4)

न कर्मणामनारम्भाच्चैकम्यं पुरुषोऽश्नुते ।

Na karmanāmanārambhānnaishkarmyam puruṣo 'śnute |

Not of actions abstaining worklessness a man can attain

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

Na ca saṁnyasanādeva siddhim samadhigacchati ||

Nor yet by renunciation only, perfection does he attain.

Not by abstaining from actions does a man can attain worklessness (freedom from work) nor yet does he attain perfection by renunciation only.

[The Sāṅkhya School is that of Kapila, the Yoga of Patañjali. In questions relating to the soul and in physical theories they coincide. They differ in two

important points: Kapila did not recognise a Supreme Diety but only premordial matter which manifested in different forms by a kind of blind instinct. Patañjali sets forth a Spiritual Supreme Essence at whose command all existing things come into being. Kapila taught that final emancipation from matter is obtained by knowledge. Patañjali taught that it is gained by meditation when the Soul is joined to the Supreme].

(5)

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
Nahi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt |

Not any moment too passes remaining without
 even doing work

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥
Kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ ||

Is caused perforce work all born of nature
 to do by strands.

Not even a moment passes remaining without work; for everyone is caused to work perforce by strands born of Nature.

(6)

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
Karmendriyāṇi saṁyamya ya āste manasā smaran |

Organs of action restraining (he) who sits with his mind
 remembering

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥
Indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate ||

The objects of sense bemused, hypocrite he is called.

He who sits restraining the organs of action, but with mind remembering the objects of senses, he is called bemused and a hypocrite.

(7)

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
Yastvindriyāṇi manasā niyamyārabhate-'rjuna |
 He who senses with the controlling engages, O Arjuna
 mind

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥
Karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate ||
 By the organs of } to the path of work } he is highly esteemed.
 action } free from attachment }

But he who checks the senses with the mind, and undertakes the path of work, free from attachment, is highly esteemed, O Arjuna!

(8)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
Niyataṁ kuru karma tvam karma jyāyo
hyakarmaṇaḥ |
 Allotted do work thou work better indeed
 than inaction

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥
Śarīrayātrāpi ca te na prasidhyedakarmaṇaḥ ||
 Sustenance of and thine not cannot be gained
 body even from no-work.

Do thou thine allotted work, (for) work is better than inaction, even the sustenance of thy body cannot be accomplished from inaction.

[Śankara explains 'niyatam' as the obligatory act, which is not done as a means to an end. Rāmānuja explains it as 'vyāptam' or pervading hence natural].

(9)

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

Yajñārthātkarmaṇo-anyatra loko-ayam

karmabandhanaḥ |

For sacrifice's sake otherwise in world in this
works bound by bonds of work

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥९॥

Tadartham karma Kaunteya muktasangaḥ samāchara ||

To this end work O Kunti's free from do thou
son attachment perform.

Save where work is for sacrifice, this world is chained by bonds of work; O son of Kunti! do thou work to this end being free from attachment.

(10)

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

Sahayajñāḥ prajāḥ sṛiṣṭvā purovāca prajāpatiḥ |

With sacrifice men creating of yore spoke the Creator

अनेन प्रसविष्यध्वमेव वोऽस्तिवष्टकामधुक् ॥१०॥

Anena prasaviṣyadhvameṣa vo-astviṣṭakāmadhuk ||

By this shall ye bring forth this to you is the milch cow
of your desires.

In days of yore, the creator creating men with sacrifice spoke thus: By this shall ye bring forth (i.e. increase) and this is to you the milch cow of your desires.

(11)

देवान्भावयतानेन ते देवा भावयन्तु वः ।
Devānbhāvayatānena te devā bhāvayantu vaḥ |
 The gods support by this these gods let support you
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥
Parasparam bhāvayantaḥ śreyaḥ paramavāpsyatha ||
 By mutual support the good supreme shall ye
 obtain.

Support the gods by this, and let these gods support you. Thus shall ye obtain the supreme good by mutual support.

[*Kāmadhuk*: from *kāma* (love, desire) and *dhuk* (to milk). It is the symbolical cow of Indra from which every desired good could be obtained. Probably a personification of the Earth as giver of food and other things for the life of men. *Prajāpati*: a title of *Brahmā* as the creative power. It is found only once in the *Rig-Veda*, but often in later books. 'Prajāpati created living beings. From his upper vital parts he created the gods, from the lower, mortal creatures. Thereafter he created Death, the destroyer of creatures. (Sat. Brāh X.1)].

(12)

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
Iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ |
 Desired } to } the } shall }
 enjoyments } you } gods } give } nourished by sacrifice
 तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥
Tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ ||
 By them gifts without who enjoys thief like he.
 offering to them

The gods, nourished by sacrifice shall give you (your) desired enjoyments; he who enjoys the gifts given by them without offering to them (in return) is like a thief.

(13)

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
Yajñasiṣṭāśinaḥ santo muchyante sarvakilbiṣaiḥ |

Who eat the good are freed from all guilt
 remnants of men
 sacrifice

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥
Bhuñjate te tvaghaṁ pāpā ye pacantyātmakāraṇāt ||

Eat they sin sinners who cook for their own sake.

Good men who eat the remnants of the sacrifice are freed from all guilt; they, who cook for their own sake, are sinners and eat sin.

(14)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
Annādbhavanti bhūtāni parjanyaḍannasambhavaḥ |

From food come creatures from rain food is born
 to being

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥
Yajñādbhavati parjanya yajñaḥ karmasamudbhavaḥ ||

From sacrifice the rain the born of work.
 comes sacrifice

From food the creatures come into being, from rain food is grown, from sacrifice comes the rain, sacrifice is born of work.

(15)

कर्म ब्रह्मोद्भवं विद्धि
Karma brahmodbhavam viddhi

Work born of Brahma know (thou)

ब्रह्माक्षरसमुद्भवम् ।

brahmākṣarasamudbhavam |

Brahma born from Imperishable

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

Tasmātsarvagataṁ brahma nityaṁ yajne pratiṣṭhitam ||

Therefore who Brahman ever in firmly founded.
comprehends all sacrifice

Know that work is born of Brahmā, and Brahmā is born from the Imperishable; therefore, Brahman, who comprehends all is ever firmly fixed in sacrifice.

[The word Brahman is explained by Śaṅkarāchārya thus: "Sacrifice is enjoined in the Vedas, the Veda comes from the Imperishable *paramātmān*: it treats mainly of sacrifices and the mode of their performance.

Rāmānuja takes Brahman to mean body and *akṣara jīvātman* from which the body is said to proceed].

The word *Brahman* seems to designate different things at different times. In the Rig-Veda, one of the high priests of a Sacrifice was called 'Brahmā'; perhaps from that it came to denote the sacrifices and other works enjoined in the Vedas, whereas God was designated by the word *Akṣara*; later in Rāmānuja it came to signify body. In some places in the Upaniṣads, the word has the same meaning as *Akṣara*.

Lassen renders it as 'numen e simplici et individuum ortum'; Thomson: 'The Supreme Spirit is Co-existent with the indivisible'.

BHAGVADGITA

(16)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
Evam pravartitam cakram nānuvartayatiha yaḥ |
 Thus set in action wheel, not, help to turn, in } he (who)
 this world }

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥
Aghāyurindriyārāmo mogham Pārtha sa jīvati ||
 Evil in nature, satisfy senses in vain O Pārtha he lives.

He who, in this world, helps not to turn the wheel thus set in action, O Partha, is evil in nature and lives in vain satisfying his senses.

(17)

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
Yastvātmaratireva syādātmatrīptaśca mānavaḥ |
 He who is delighted is satisfied in Self and man
 in Self only

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥१७॥
Ātmanyeva ca santuṣṭastasya kāryam na vidyate ||
 In Self alone and satisfied his or to } work not exists.
 him }

The man who is delighted in Self only, and satisfied with Self, he who is contented with Self no work exists for him (i.e. he need not do any work).

(18)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
Naiva tasya kṛtenārtho nākṛiteneha kaścana |
 Neither for him in work done work not done here any
 purpose

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥
Na cāsyā sarvabhūteṣu kaścīdarthavyapāśrayaḥ ||
 Not to him in all beings any interest depends or takes.

For him there is no purpose in work done here nor takes refuge in work not done. Neither has he any interest, nor depend on any being for his end.

[Vyapāśrya, literally means 'the act of taking refuge'. The meaning is that he need not seek for refuge among any of mankind, because he is independent of all human aid].

Lassen renders it as 'Auxilii ullius expectatio'; Thomson as 'object of use'; Burnouf as "son secours"; St. Peters Dictionary gives "Zuflucht", "Zufluchtsstatte".

(19)

तस्मादसक्तः	सततं	कार्यं	कर्म	समाचर ।
<i>Tasmādasaktaḥ satataṁ kāryaṁ karma samācara </i>				
Therefore without attachment	always	that must be done	work	perform

असक्तो	ह्याचरन्कर्म	परमाप्नोति	पुरुषः ॥
<i>Asakto hyācarankarma paramāpnoti pūruṣaḥ </i>			
Free from attachment	if performs work	high attains	a man.

For that reason, perform the work that must be done always without attachment; if a man performs work free from attachment he attains to the Highest.

Param: rendered by Lassen "summum bonum"; Thomson: "the highest region". It refers to the state of mind similar to *nirvāṇa*.

(20)

कर्मणैव हि	संसिद्धिमास्थिता	जनकादयः ।
<i>Karmaṇaiva hi saṁsiddhimāsthitā janakādayaḥ </i>		
By work alone	to perfection reached	'Janaka and others'

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥
Lokasaṅgrahamevāpi sampaśyankartumarhasi ॥

Maintenance of world regarding thou shouldst work.
 even if

Janaka and others (reached) attained perfection by work alone; even if regarding the maintenance of the world, thou shouldst work.

Janaka was the king of Mithila, well known for his piety and was engaged in works for promoting religious life. He is said to have hundred religious leaders in his Court. He was also known as Siradwaja, he whose banner was a plough, perhaps a name given to him in recognition of his work in the field of agriculture.

Lokasaṅgraha: from 'loka', world and *saṅgraha* from *graha*, to hold, means maintenance.

Lassen renders it as 'genus humanum' Burnouf as 'l' ensemble des Choses humaines.

(21)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
Yadyadācarati śreṣṭhastattadevetaro janah |

Whatever does the best that too other men

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥
Sa yatpramāṇam kurute lokastadanuvartate ॥

He what standard makes the world that follows.

Whatever is done by the best of men, other men too do it; the world follows that which he makes as his standard.

(22)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
Na me Pārthāsti kartavyam triṣu lokeṣu kiñchana |
 Not for O Pārtha is work that in three worlds anywhere
 me must be done

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥
Nānavāptamavāptavyam varta eva ca karmaṇi ||

Not unobtained to be obtained I abide yet by work.

O Pārtha! in all the three worlds there is no work that I must do; nor is there anything unobtained that I should obtain, still I abide by work.

(23)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
Yadi hyaham na varteyam jātu karmaṇyatandritaḥ

If ever I not engaged should be in work unwearied

मम वत्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥
Mama vartmānuvartante manuṣyāḥ Pārtha sarvaśaḥ ||

My path follow men O Pārtha in every way.

If ever I was not engaged in work unwearied, my path men follow in every way, O Pārtha!

(24)

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
Utsideyurime lokā na kuryām karma cedaham |

Would fall to ruin these } worlds not do perform work if I

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥
Saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ ||

Of confusion and creator I be I should destroy these creatures.

These worlds would fall to ruin if I do not perform my work; I should be the creator of confusion and destroy these creatures.

(25)

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
Saktāḥ karmaṇyavidvāṁso yathā kurvanti Bhārata |

With in work the ignorant just as act O Bhārata attachment

कुर्याद्विद्वांस्तथा— सक्तश्चिकीर्षुर्लोकसंग्रहम् ॥
Kuryādvīdvāṁstathā saktaścikīrṣurlokasamgraham ॥

Should do the learned so without attachment should act to maintain the order of the world.

O Bhārata! just as the ignorant act with attachment to their work, so should the learned act without attachment to maintain the order of the world.

(26)

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
Na buddhibhedam janayedajñānāṁ karmasaṅginām ।

Not distraction let cause in the attached to work
 ignorant

जोषयेत्सर्वकर्मणि विद्वान्युक्तः समाचरन् ॥
Joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran ॥

Let him regard all } the wise co-working therein
 works with favour } with control

In ignorant men attached to work, let him not cause distraction. Let the wise man regard with favour all works controlling and co-working therein.

Joṣayet: Causative form of the root *juṣ* which means to receive or to regard with favour.

Lassen and Thomson renders it thus: "The wise man should fulfil all actions".

Burnouf translates it thus: "Il leur fasse ainer leur travail"; Telang: "should set them to action".

(27)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
Prakṛiteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ।

Of Nature are performed by works in every way
 strands

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥
Ahaṅkāravimūḍhātmā kartāhamiti manyate ||

Self-conscious-deluded 'doer I am' so thinks.
 soul

Works are done in every way by the strands of Nature. The soul deluded by self-consciousness thinks "I am the doer".

(28)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
Tatvavittu mahābāho guṇakarmavibhāgayoḥ |
 Truth-knower O, thou of } of strands-works-distribu-
 strong arms } tion

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥
Guṇā guṇeṣu vartanta iti matvā na sajjate ||
 Strands in abide so thinking not attached.
 strands

O thou of strong arms! the knower of truth about the distribution of strands and works think '(that) stands abide in strands' and so are not attached (to anything).

Guṇa guṇeṣu vartante: Lassen renders it as "qualitates in qualitatibus verantur". Burnouf as "les attributs (de l'ame) se rapportent aux attributs (de la nature)". Thomson "He who knows the truth of the difference between the qualities and actions, believing that they revolve to the qualities".

Dr. Lorinser renders as "Kräfte in Kräften Wirken Nur". Śridhar's gloss gives "the modes which have the nature of an organ deal with modes that have the nature of the objects of sense" and thus he

means that 'guṇas' refer to senses and the outward objects with which they are connected.

(29)

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
Prakriterguṇasammūḍhāḥ sajjante guṇakarmasu |

Nature's strand misled attached to works of strands

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥
Tānakṛtsnavido mandānkṛtsnavinna vicālayet ||

Them who know in part } dull men who know the whole not should shake.

Men deluded by the strands of Nature are attached to works of strands; he who knows the whole should not shake these dull men who know in part.

(30)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
Mayi sarvāṇi karmāṇi sanyasyādhyātmacetasā |

On me all works casting off fixing thought on
 Essential Self

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥
Nirāśīrṇirmamo bhūtvā yudhyasva vigatajvaraḥ ||

Not hoping, not being fight putting off
 having a thought thy fever.
 of Self

Casting off all works on me, and fixing thy thought on Essential Self, not hoping and not having the thought of self, fight, putting off thy fever.

Adhyātman: Lassen renders it as "Cogitatione in intimum Conscientiam Conversa"; St. Peters. Dict. explains as "Der hochste Geist"; Burnouf renders as "l'Ame Supreme".

(31)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
Ye me matamidaṁ nityamanutiṣṭhanti mānavāḥ |
 Those my doctrine this ever practise men
 श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि
Śraddhāvanto-anasūyanto mucyante te-api
 Full of faith unreviling are freed those too
 कर्मभिः ॥
karmabhiḥ ||
 by works.

Those men who practise this doctrine of mine
 always full of faith and unreviling, those too are freed
 by works.

(32)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
Ye tvetadbhyasūyanto nānutiṣṭhanti me matam |
 Those this slighting not practise my doctrine
 सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥
Sarvajñānavimūḍhāṁstānviddhi naṣṭānacetasaḥ ||
 All-knowledge-deluded them know lost and senseless.

Those who slight this doctrine of mine and prac-
 tise it not, know them to be deluded in all knowledge,
 lost and senseless.

(33)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
Sadṛśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi |
 In accordance acts of his own nature a man of
 with knowledge even

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥
Prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati ॥

Nature follow creatures restraint what will accomplish?

Even a man of knowledge acts according to his own nature, all creatures follow Nature, what will restraint accomplish?

[Krishna calls this doctrine his, as he is the Lord of Devotion. Those who reviled the doctrine are the Vedāntins, specially the Śaivas who identified Śiva with Brahmā. The doctrine does not coincide with either Sāṅkhya or Yoga system. The former admits knowledge as means of emancipation, the latter admits mystic devotion. The author here admits even action without attachment as a means to the end.]

(34)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
Indriyasyendriyasyārthe rāgadveṣau vyavasthitau ॥

Of the senses to the objects } love and hatred are directed
of senses }

तयो न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥
Tayor na vaśamāgacchettau hyasya paripanthinau ॥

Of these in sway come under they two, are his, waylayers.
two not

Love and hatred are directed by the senses to the objects of senses; come not under the sway of these two; they two are his waylayers.

Thomson renders it thus: "Love and hatred exist towards the objects of each sense".

Lassen expounds thus "Rebue sensui cuilibet subjectis propensio et aversatio necessario inhaerent."

Burnouf explains thus: "Il faut bien que les objets des sens fassent naître le désir et l' aversion".

[34. Love and hatred exist towards the objects of each sense. The soul is passive. All emotion springs from the mode of Nature called *rajas* and must be subdued. Śankara says nature can only work through these; if one can withstand their force, then he can follow Śastras. This is in answer to the question "How can the Sastras be followed if nature is so powerful?"].

(35)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
Śreyānsvadharma viguṇaḥ paradharmātsvanuṣṭhitāt ॥
 Better is one's religion though devoid of quality } than another's religion, though well-performed

स्वधर्मो निधनं श्रेयः परधर्मो
Svadharme nidhanam śreyaḥ paradharmo
 In one's own death is better another's religion
 religion

भयावहः ॥
bhayāvahaḥ ॥
 is filled with
 dread.

Better is one's religion though wanting in quality than another's religion though well-performed. Better to die in one's religion, another's religion is filled with dread.

Viguṇa literally means 'lacking in qualities.' Lassen renders as "Etsi deficientibus viribus"; Thomson as "devoid of excellence"; Śankara's gloss explains it as a work where qualities are lost or are absent (*vigata*).

(36)

अर्जुन उवाच । (Arjuna uvāca) Arjuna spoke :

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
Atha kena prayukto-ayaṁ pāpaṁ carati pūruṣaḥ |

Then by what impelled this (man) sin to commit man

अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥
Anicchannapi vārṣṇeya balādiva niyojitaḥ ||

Unwilling even O Vārṣṇeya by force constrained.
 as if

Then by what is a man impelled to commit sin?
 O Vārṣṇeya! even (when) unwilling as if constrained
 by force?

(37)

श्रीभगवानुवाच । Śrī Bhagavānuvāca

The Lord spoke:

काम एष क्रोध एष रजोगुणसमुद्भवः ।
Kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ |

Desire it is wrath it is passion-strand-born

महाशनो महापाप्मा विद्ध्येनमिह वैरिणाम् ॥
Mahāśano mahāpāpmā viddhyenamih vairiṇām ||

Greatly greatly sinning know it here to be enemy.
 devouring

Desire it is, wrath it is, born of the strand of
 passion—greatly devouring, greatly sinning; know
 it to be enemy here.

(38)

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
Dhūmenāvṛiyate vahniriyathādarśo malena ca |

By smoke is covered fire as the mirror by dirt and

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ।
Yatholbenāvṛto garbhastathā tenedamāvṛtaṁ ||

As by the womb the embryo as by this is covered.
 is covered

As the fire is covered by smoke and as a mirror by dirt as an embryo is covered by womb, so is this (wisdom) covered by that (passion).

(39)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
Āvṛtaṁ jñānametena jñānino nityavairiṇā |

Covered is knowledge of the wise perpetual foe
 by this

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥
Kāmarūpeṇa kaunteya duṣpūreṇānalena ca ||

In the form of O Kaunteya by insatiable fire and
 desire

O Kaunteya, in the form of insatiable fire of desire, knowledge is covered by this and is the perpetual foe of the wise.

(40)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
Indriyāṇi mano buddhirasyādhiṣṭhānamucyate |

The senses mind intelligence, its seat so it is said

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥
Etairvimohayatyeṣa jñānamāvṛtya dehinam ||

By these it obscures this wisdom, covering the embodied soul.

It is said (that) the senses, the mind and intelligence are its seat; it obscures knowledge by these and covers the embodied Soul.

(41)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

Tasmāttvaminḍriyāṇyāḍau niyamya bharatarṣabha |

Therefore thou the senses controlling O Prince of Bhārata!
in the beginning

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

Pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanaṁ ||

This thing destroy indeed knowledge and
of sin discrimination destroyer.

Therefore, O Prince of Bharata! Controlling the senses at the outset, destroy this thing of sin which destroys both knowledge and discrimination.

Jñāna: knowledge (spiritual) *vijñāna*; knowledge to separate, hence discrimination.

Thomson renders it as “spiritual knowledge and spiritual discernment.

(42)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

Indriyāṇi parāṇyāhurindriyebhyaḥ paraṁ manaḥ |

The senses are high, it is said, than the senses higher mind

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

Manasastu parā buddhiryo buddheḥ paratastu saḥ ||

Than mind higher is intelligence than intelligence higher is He.

They say that senses are high; mind is higher than the senses, intelligence is higher than the mind, higher than intelligence is He.

(43)

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
Evam buddheḥ param buddhvā samstabhyātmāna-
mātmanā ॥

So, than intelligence, higher knowing steadying Self by Self
 (Him)

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥
Jahi śatruṁ mahābāho kāmarūpaṁ durāsadam ॥
 Destroy the O of Strong in the form hard to reach.
 enemy arms of desire

Thus knowing Him higher than intelligence,
 steadying self by self, O thou of strong arms, destroy
 this enemy in the form of desire, so hard to reach.

Durāsadam: Lassen and Thomson render it as
 'Intractable'; Burnouf as 'à l'abord difficile'; St. Peters.
 Dict. "dem schwer zu nahen, dem zu nahe zu Kom-
 men Gefahr bringt."

इति श्रीमद्भगवद्गीतायां कर्मयोगो नाम
Iti śrīmadbhagavadgītā: karmayogo nāma
 Thus in Bhagavadgita etc. Devotion named
 by work

तृतीयोऽध्यायः ॥
tritiyo- adhyāyah.
 third Chapter.

Thus in the Upaniṣad of Bhagavadgītā, the Third
 Chapter named Union through Work.

CHAPTER IV

The Path of Knowledge

श्री भगवानुवाच ।

Śrī Bhagavān-uvāca ||

The Lord Spoke

(1)

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

Imam vivasvate yogam proktavānahamavyayam |

This to Vivasvat doctrine of taught I imperishable
control

विवस्वान्मनवे प्राह मनु रिक्श्वाकवेऽब्रवीत् ॥१॥

Vivasvānmanave prāha manurikṣvākave-'bravīt ||

Vivasvān to Manu taught Manu to Ikṣvāku declared it.

This imperishable doctrine of control (Yoga) I taught to Vivasvan, Vivasvan taught it to Manu; Manu declared it to Ikṣvāku.

[Vivasvān is the name of the Sun, literally means 'brilliant'. Manu is the son of Vivasvan. Ikṣvāku was born of Manu's nostril when he sneezed and ruled at Ayodhya as the first king of solar Dynasty.]

(2)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

Evam paramparāprāptamimam rājarṣayo viduḥ |

Thus in succession got this the Royal Sages learned

स कालेनेह महता योगो नष्टः परन्तप ॥

Sa kāleneha mahatā yogo naṣṭaḥ parantapa ||

That, in lapse of time } here long doctrine perished O destroyer
of time } this of foes'

O destroyer of foes! thus handed down in succession, the Royal sages learnt it; this doctrine perished in the world with long lapse of time.

[The Royal Sages were the Philosophic kings of the Solar line. In ancient times wisdom regarding Brahman was entrusted to the Kṣatriyas:]

(3)

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
Sa evāyaṁ mayā te-'dya yogaḥ proktaḥ purātanaḥ |
 This this by me to thee doctrine declare ancient
 same to-day of control

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥
Bhakto-'si me sakhā ceti rahasyaṁ hyetaduttamam ||
 devotee thou art friend and secret indeed it is
 of mine too supreme.

That very same ancient doctrine of control is declared to thee by Me to-day; thou art my devotee and friend; indeed it is the Secret Supreme.

अर्जुन उवाच : (Arjuna uvāca) Arjuna spoke :

(4)

अपरं भवतो जन्म परं जन्म विवस्वतः ।
Aparam bhavato janma param janma Vivasvataḥ |
 Later thy birth earlier birth of Vivasvat
 कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥
Kathametadvijāniyām tvamādau proktavāniti ||
 How this should thou at beginning expounded it.
 I understand

Thy birth was later, earlier was the birth of Vivasvat. How should I understand this that thou hast expounded it at the beginning?

श्री भगवान्वाच (Śrībhagavānuvāca)

The Lord Spoke.

(5)

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
Bahūni me vyatitāni janmāni tava cārjuna |
 Many of me have passed births thine and O Arjuna!
 तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥
Tānyaham veda sarvāṇi na tvaṁ vettha parantapa ||
 Them I know all not thou knowest O Scourge of the foe!

Many births of mine have passed and thine too, O Arjuna! I know all of them, thou knowest not, O destroyer of the foe!

(6)

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
Ajo'pi sannavyayātmā bhūtānāmīśvaro-'pi san |
 Unborn am immutable in nature of beings Lord though
 though am
 प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥
Prakṛitiṁ svāmādhīṣṭāya sambhavāmyātmamāyayā ||
 Is Nature of mine I come into being by
 establishing my own illusive power.

Though immutable in nature and unborn, though I am the Lord of beings, I establish my Self in Nature (which is mine) and come into being by my own illusive power.

[*Prakriti*: from pra=forth and kriti (to make) the primeaval matter out of which all things have spring.

Māyā is the mystic power. Here there is a trace of the later Mīmāṃsā or Vedantist doctrine: Brahma caused a seeming world to issue from himself by this power. The world has no real existence; the only real existence is the One Universal Soul.]

(7)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
Yadā yadā hi dharmasya glānirbhavati Bhārata |

Whenever indeed of righteousness decline there is O Bhārata

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
Abhyutthānamadharmaṣya tadātmānaṁ sṛjāmyaham ||

Ascendance of unrighteousness then myself create I.

Whenever there is decline of righteousness, O Bhārata! and ascendance of unrighteousness, then I create myself.

(8)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
Paritrāṇāya sādhuṇāṁ vināśāya ca duṣkṛtām |

For the deliverance of the good for destruction and of the wicked

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥
Dharmasamsthāpanārthāya sambhavāmi yuge yuge ||

For righteousness-establishing I come into age after age.
 being

For the deliverance of the good and the destruction of the wicked and for establishing righteousness I come into being age after age.

(9)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
Janma karma ca me divyamevaṁ yo vetti tattvataḥ |
 Birth work and of divine thus who knows in true
 mine nature

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥
Tyaktvā dehaṁ punarjanma naiti māmēti so-arjuna ||
 On leaving body re-birth not goes to me he
 come O Arjuna.

He who knows my divine birth and works in true Nature, on leaving body, he does not go to rebirth, he comes to me, O Arjuna!

(10)

वीतरागभयक्रोधा मन्मना मामुपाश्रिताः ।
Vītarāgabhayakrodhā manmanā māmupāśritāḥ ||
 Freed from affection, absorbed taking refuge
 fear, anger in me in me

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥
Bahavo jñānatapasā pūtā madbhāvamāgatāḥ ||
 Many by austerity of cleaned, my state of being have
 knowledge attained.

Released from affection, fear and anger, absorbed in me and taking refuge in me, many (men) cleaned by the austerity of knowledge have attained to my state of being.

(11)

ये यथा मां प्रपद्यन्ते तांस्तथैव
Ye yathā mām prapadyante tāṁstathaiva
 Who as to me approach them likewise

भजाम्यहम् ।
bhajāmyahaṁ |
 favour I

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥
Mama vartmānuvartante manuṣyāḥ Pārtha sarvaśaḥ ॥

My path follow men O Pārtha in all ways.

As men approach me, I show favour likewise.
 O Pārtha! men follow my path in every way.

(12)

काङ्क्षन्तः कर्मणः सिद्धिं यजन्त इह देवताः ।
Kāṅkṣantaḥ karmaṇaḥ siddhiṁ yajanta iha devatāḥ |
 Those who works for success sacrifice here the gods of
 desire Heaven

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥
Kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā ॥
 Quickly indeed in men in the success ensues born of work.
 world

Those who desire to work for success, (they)
 sacrifice here to the gods of Heaven; in this world of
 men success born of work ensues quickly.

(13)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
Cāturvarṇyam mayā sṛṣṭaṁ guṇakarmavibhāgaśaḥ |
 The four castes by me were created Strands-works-distributed

तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ॥
Tasya kartāramapi mām viddhyakartāramavyayam ॥
 Its creator though me know no worker, immutable.

The four castes were created by me in accordance with the distribution of strands and works, I, though its creator, know me to be no worker and immutable.

(14)

न मां कर्मणि लिम्पन्ति न मे कर्मफले स्पृहा ।
Na mām karmāṇi limpanti na me karmaphale spṛhā |
 Not me the works stain Not to me fruits of work longing
 for

इति मां योऽभिजानाति कर्मभिरनं स विध्यते ॥
Iti mām yo-'bhijānāti karmabhirna sa vidhyate ||
 So me he who recognises by works not he is bound.

Work do not stain me; nor in me is there a longing for fruits of work. He who recognises this in me, he is not chained by works.

(15)

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
Evam jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ |
 So knowing did work by ancients who sought
 too deliverance

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं
Kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataram
 Do thou work likewise therefore as by the ancients in
 thou olden days
 कृतम् ॥
kṛtaṁ ||
 did.

So knowing, the ancients, too, who sought deliverance did work; likewise do thou, therefore thy work as in olden days was done by the ancients.

(16)

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
Kim karma kimakarmeti kavayo-'pyatra mohitāḥ |
 What action what inaction the wise even are puzzled
 (is) here

तत्ते	कर्म	प्रवक्ष्यामि	यज्ज्ञात्वा
<i>Tatte</i>	<i>karma</i>	<i>pravakṣyāmi</i>	<i>yajjñātvā</i>
Then to thee	work	I declare	by knowing which
			मोक्षयसञ्जुभात् ॥
			<i>mokṣyase-'śubhāt</i> ॥
		thou shalt be delivered	from evil.

Even the wise are puzzled in this: what is action? What is inaction? I declare, then, to thee that work by knowing which thou shalt be delivered from evil.

(17)

कर्मणो	ह्यपि	बोद्धव्यं	बोद्धव्यं	च
<i>Karmaṇo</i>	<i>hyapi</i>	<i>boddhavyaṁ</i>	<i>boddhavyaṁ</i>	<i>ca</i>
Of action	too	should understand	should learn	too
			विकर्मणः ।	
			<i>vikarmaṇaḥ</i> ।	
			wrong action	
अकर्मणश्च	बोद्धव्यं	गहना	कर्मणो	गतिः ॥
<i>Akarmaṇas̥ca</i>	<i>boddhavyaṁ</i>	<i>gahanā</i>	<i>karmaṇo</i>	<i>gatiḥ</i> ॥
Inaction too	should understand	obscure of work	course.	

One should understand about action, so too one should learn of wrong action; of inaction, too, one should understand, for obscure is the course of work.

[*Tapas*: Tap (to burn) means heat, pain, religious austerity; it is not penance but it is undertaken to obtain great merit or supernatural power.

Verse 16 *Kavayas*=wise men; literally it means "poets". It reflects a time when all knowledge was expressed in song.

The four castes are the Brahmana, kṣatriya, Vaiśya and Śūdra.]

(18)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
Karmanyakarma yaḥ paśyedakarmani ca karma yaḥ |
 In work no-work who sees in no-work and work he who
 स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥
Sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛit ||
 He (is) wise among men he being controlled, does work
 perfectly.

He who sees work in no-work and in no-work work, he is wise among men, he is controlled and does work perfectly.

Sa yuktaḥ Kṛitsnakarmakṛit: Lassen renders it as "Is devotus cunctis operibus peragendis aptus est". Thomson: "He is devout and performs all duty"; Burnouf explains thus: "Il est an état d'union quelque'oeuvre qu'il fasse". Ananda explains thus: he becomes free from birth, occupation or reward of works and is finally set free.

(19)

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
Yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ |
 Whose all enterprises desire and motive-devoid of
 ज्ञानाग्निदग्धकर्मणि तमाहुः पण्डितं बुधाः ॥
Jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ ||
 Knowledge-fire-burnt-works of him is a learned the wise.
 called (man)

He whose all enterprises are devoid of desire and motive, whose works are burnt by the fire of knowledge, him the wise call a learned man.

(20)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
Tyaktvā karmaphalāsaṅgam nityatripto nirāśrayaḥ |

Abandoning work-fruit-attainment ever contented on none
 dependent

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥
Karmanyabhipravṛtto-'pi naiva kiñcitkaroti saḥ ||
 In work engages even though not any does he.

Abandoning attachment for the fruit of works,
 ever contented and dependent on none, though he en-
 gages (himself) in work, he does not work at all.

(21)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
Nirāśīryatacittātmā tyaktasarvaparigrahaḥ |

Void of hope, thought abandoning all possessions
 held in restraint

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥
Śarīraṁ kevalaṁ karma kurvannāpnoti kilbiṣam ||
 Of body only work performing not (any) guilt.
 acquires

Void of hope, thought held in restraint, abandon-
 ing all possessions, performing only work of body, he
 does not acquire any guilt.

(22)

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
Yadṛcchālābhasantuṣṭo dvandvātīto vimatsaraḥ |

Whatever comes by chance beyond the free from
 -contented pairs envy

समः सिद्धावसिद्धौ च कृत्वापि न निबद्धयते ॥
Samah siddhāvasiddhau ca kṛtvāpi na nibaddhyate ॥
 Equal in success and failure and though not is attached.
 works

He who is contented with whatever comes by chance is above the pairs (pleasure and pain etc.), free from envy, same in success and failure; though he works, he is not attached.

(23)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
Gatasaṅgasya muktasya jñānāvasthitacetasaḥ ॥
 Free from of the liberated mind firmly fixed in wis-
 attachment dom (wisdom-fixed-minded).
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥
Yajñāyācarataḥ karma samagraṁ pravilīyate ॥
 For sacrifice work entirely is dissolved.
 acts (if)

Of him who is free from attachment and is liberated, whose mind is firmly fixed in wisdom, if he acts for sacrifice, his work is entirely dissolved.

Muktasya: lit. one who is free. Thomson has 'yuktasya' but most of the MSS have *muktasya*.

St. Peters. Dict. translates 'muktaka' as 'für sich bestehend', "selbständig". Śrīdhara's gloss gives "freed from passion and the rest".

Yajñāya ācharatas lit. one who has gone to sacrifice. Thomson explain thus: "Who acts for the sake of sacrifice, instigated only by the spirit of devotion."

Lassen has: "sacrificii gratia sese accingentis". Śankara explains: "that sacrifice may be done".

Śrīdhara's gloss gives: "he goes to sacrifice for the knowledge of the Supreme Lord".

(24)

ब्रह्मर्पणं	ब्रह्म	हविर्ब्रह्मग्नौ	ब्रह्मणा
<i>Brahmārpaṇam</i>	<i>brahma</i>	<i>havirbrahmāgnau</i>	<i>brahmaṇā</i>
Brahman is the	Brahman	sacrificial butter	by Brahman
oblation		Brahma the fire	

हुतम् ।

hutaṁ

is the burnt offering

ब्रह्मैव	तेन	गन्तव्यं	ब्रह्मकर्मसमाधिना ॥
<i>Brahmaiva</i>	<i>tena</i>	<i>gantavyaṁ</i>	<i>brahmakarmasamādhinā</i> ॥
To Brahman	by him	should go	by meditating on the works
only			of Brahman.

(To him) Brahman is the oblation, Brahman the sacrificial butter, Brahman is in the fire, the burnt offering is by Brahma; to Brahma only should he go by meditating on the works of Brahman.

[Śankarācārya says that the knowledge of one who has given up all rites and renounced all action is represented as a sacrifice; everything connected with sacrifice is Brahman. The idea of Brahman has replaced all ideas of accessories.]

(25)

दैवमेवापरे	यज्ञं	योगिनः	पर्युपासते ।
<i>Daivamevāpare</i>	<i>yajñam</i>	<i>yogināḥ</i>	<i>paryupāsate</i>
To gods alone	others	the sacrifice	the yogins observe
ब्रह्माग्नावपरे	यज्ञं	यज्ञेनैवोपजुह्वति ॥	
<i>Brahmāgnāvapare</i>	<i>yajñam</i>	<i>yajñenaihopajuhvati</i> ॥	
In the fire of Brahman	sacrifice	with sacrifice	offer sacrifice.
others			

Some ascetics observe sacrifice offered to Gods (in Heaven); others offer sacrifice in the fire of Brahman by sacrifice itself.

[Fire is the flame of devotion created by Brahmā himself.]

(26)

श्रोत्रादीनीन्द्रियाण्यन्ये	संयमाग्निषु	जुह्वति ।
<i>Śrotrādinīndriyāṇyanye</i>	<i>samyamāgniṣu</i>	<i>juhvati</i>
Hearing and other senses	in the fire of restraint	sacrifice
शब्दादीन्विषयानन्य	इन्द्रियाग्निषु	जुह्वति ॥
<i>Śabdādinviṣayānanya</i>	<i>indriyāgniṣu</i>	<i>juhvati</i>
Sound, objects of sense and the rest	in the fire of senses	sacrifice.

Some sacrifice in the fire of restraint, hearing and other senses; others offer as sacrifice sound, objects of senses and the rest in the fire of senses.

(27)

सर्वार्णान्द्रियकर्माणि	प्राणकर्माणि	चापरे ।
<i>Sarvāṇīndriyakarmāṇi</i>	<i>prāṇakarmāṇi</i>	<i>chāpare</i>
All works of senses	works of breath and others	
आत्मसंयमयोगाग्नी	जुह्वति	ज्ञानदीपिते ॥२७॥
<i>Ātmasamyamayogāgnau</i>	<i>juhvati</i>	<i>jñānadipite</i>
In Self-control-yoga fire	off sacrifice	knowledge-kindled.

Some sacrifice in the fire of Self-Control kindled by knowledge all works of senses, and works of breath.

[Śankara: The functions of the senses and the vital airs completely cease while the ascetic concentrates the mind on the Self.]

(28)

द्रव्ययज्ञास्तपोयज्ञा

योगयज्ञास्तथापरे ।

*Dravyayajñāstapoyajñā Yogayajñāstathāpare |*Substance-sacrifice penance-sacrifice ascetic sacrifice likewise
others

स्वाध्यायज्ञानयज्ञाश्च

यतयः

संशितव्रताः ॥२८॥

*Svādhyāyajñānayaajñāśca yatayaḥ saṁśitavratāḥ ||*Scripture-reading and wisdom men and of
sacrifice of restraint strict vows.

Men of restraint and of strict vows offer as sacrifice substances (material wealth), penance and their ascetic practices; they also offer their wisdom and scripture-reading.

(29)

अपाने

जुह्वति

प्राणं

प्राणेऽपानं

*Apāne juhvati prāṇam prāṇe-apānam*In the in-coming offer as the out-going the out-going and
breath sacrifice breath in-coming breath

तथापरे ।

tathāpare |

so others

प्राणापानगती

रुद्धा

प्राणायामपरायणाः ॥

*Prāṇāpānagatī ruddhā prāṇāyāmaparāyaṇāḥ ||*The out-going and the checking the constraint of breath
in-coming of breaths flow their aim.

Others offer as sacrifice the outgoing breath (prāṇa) in the incoming breath (apāna) and the incoming breath in the out-going breath; checking the flow of the out-going and incoming breaths, they make their aim the constraint of breath.

Prāṇāyāma: restraint of breath; it is breathing through one nostril only by closing the other.

(30)

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
Apare niyatahārāḥ prāṇānprāṇeṣu juhvati |
 Others restricted in food life-breaths in offer
 life-breaths

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥
Sarve-'pyete yajñavido yajñakṣapitakalmaṣāḥ ||
 All these knowers of by sacrifice their sins
 sacrifice are destroyed.

Others again, restricted in food, offer as sacrifice their life-breaths into life-breaths. All these are knowers of Sacrifice; by Sacrifice their sins are destroyed.

[This refers to those ascetics who practise control of breath, which with the moderation of food is supposed to lead to a state of *Samādhi*.

The five vital airs are *udāna*, up-breath in the neck, *prāṇa* fore-breath in the heart passing through the mouth and nose; *Samāna*, conspiracy, travelling round the stomach, *apāna*, back-breath, and *vyāna*, breath traversing the whole body.]

(31)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
Yajñasiṣṭāmṛtabhujo yānti Brahma sanātanam |
 Sacrificial remnant go to Brahma the everlasting
 ambrosial food-eaters

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥
Nāyam loko-'styayajñasya kuto-'nyaḥ kurusattama ||
 Not this world is for him how another best of Kurus
 who sacrifices not

The eaters of the ambrosial food, the remnants of a sacrifice, go to the everlasting Brahman; this world is not for him who does not sacrifice; whence for another? O best of Kurus! (Arjuna).

(32)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
Evam bahuvidhā yajñā vitatā Brahmano mukhe |
 Thus many forms sacrifices are of Brahma in the
 (of) spread face

कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥
Karmajānviddhi tānsarvānevam jñātvā vimokṣyase ||
 Born of work know them all these knowing thou shalt be
 (this) freed.

Thus in Brahma's face many are the sacrifices that are spread out; know them all to be born of work. Knowing this, thou shalt be freed.

(33)

श्रेयान्द्रव्यमयाद्यज्ञज्ञानयज्ञः परन्तप ।
Sreyāndravayamayādya jñājjñānaya jnaḥ parantapa |
 Better (is) than material sacrifice knowledge } O destroyer
 -sacrifice } of foes
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥
Sarvaṁ karmākḥilam Pārtha jñāne parisamāpyate ||
 All works with O Pārtha! in find fulfil-
 their entity knowledge ment.

O distroyer of the foes! better is the sacrifice of knowledge than the sacrifice of matter; O Pārtha! all works with their entity find their fulfilment in knowledge.

[The influence of Sāṅkhya system is evident. None can attain to the rank of the gods but those who pursue philosophy and depart from the body pure—none but the lovers of true knowledge—Plato.

Vitatā means spread out and is usually connected with the sacrificial offerings.]

Vitatā Brahmano mukhe: this is rendered by Lassen “propagata sunt e numinis ore”; Burnouf renders as “Institués de la bouche de Brahma”. Mukhe is in the Locative Case and lit. means “in the face of”.

Thomson renders it thus: “Are performed in the presence of the Supreme Spirit”.

(34)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

Tadviddhi pranipātena paripraśnena sevayā |

This know by reverence by questioning by service

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

Upadekṣyanti te jñānam jñāninastattvadarśinaḥ ||

Will teach thee knowledge, men of knowledge, who behold the truth.

Know this by reverence, by questioning and by service. They who behold the truth, the men of knowledge, will teach thee knowledge.

(35)

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

Yajjñātvā na punarmohamevaṁ yāsyasi Pāṇḍava |

What knowing not again delusion of this shalt O Pāṇḍava!
type thou go

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥
Yena bhūtānyaśeṣeṇa drakṣyasiyātmanyatho mayi ||
 By creatures without shalt see in thyself then in me.
 which exception

After knowing this, O Pāṇḍava, thou shalt not get into delusion again; by this thou shalt see all creatures without exception in thyself, then in me.

(36)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
Api cedasi pāpebhyaḥ sarvebhyaḥ pāpakrittamaḥ |
 Though thou of sinners of all the most sinful
 art

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥
Sarvaṁ jñānaplavenaiva vṛjinam santariṣyasi ||

All by bark of knowledge alone, evil, thou shalt cross over.

Even though thou art the most sinful of all sinners, thou shalt cross all evil by the bark of knowledge alone.

(37)

यथैधांसि समिधोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
Yathaidhānsi samidho-'gnirbhasmasātkurute-'rjuna |
 Just as the the sacrificial wood, the fire, to ashes makes
 flames O Arjuna!

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥
Jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā ||
 Fire of all works reduces to ashes just as.
 knowledge

As the flames of the fire makes the sacrificial wood into ashes, O Arjuna! so does the fire of knowledge reduce to ashes all works.

(38)

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
Nahi jñānena sadṛśam pavitramiha vidyate |

Not to knowledge equal in purity in this world exists
indeed

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥
Tatsvayaṁ yogasāmsiddhaḥ kālenātmani vindati ||

That himself who is perfected in in due time in finds.
control himself

Nothing, indeed, exists in purity equal to knowledge in this earth; he who is perfect in control, finds that in himself in due time.

(39)

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
Śraddhāvāṅllabhate jñānaṁ tatparaḥ samyatendriyaḥ |

The devoted acquires knowledge who is Self-
absorbed in it controlled

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥
Jñānaṁ labdhvā parāṁ śāntimacireṇādhigacchati ||

Knowledge acquiring highest peace without delay he attains.

The devoted (one), who is absorbed in it and self-controlled acquires knowledge. After acquiring knowledge he attains the highest peace without delay.

(40)

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
Ajñāścāśraddadhānaśca saṁśayātmā vinaśyati |

The ignorant, and who has no one of doubtful perishes
faith and nature

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

Nāyaṁ loko-asti na paro na sukhaṁ saṁśayātmanah ॥

Not this the world not beyond happiness for the doubting
exists neither soul.

The ignorant and he who has no faith, and one of doubtful nature perishes; for the doubting soul, neither this world, nor beyond and neither happiness exists.

[Neither the blessings of a higher birth, nor that of heaven, nor of final Nirvāṇa.

Dr. Lorinser refers to Śraddhā (faith) as a proof of *Christian influence*. The argument has some force but not conclusive for 'faith' is the basis of all religions].

(41)

योगसंन्यस्तकर्माणि ज्ञानसंछिन्नसंशयम् ।

Yogasamnyastakarmāṇaṁ jñānasamchinnasaṁśayam ।

By devotion abandoned work, knowledge has cut through doubt

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४१॥

Ātmavantaṁ na karmāṇi nibadhnanti Dhanañjaya ॥

Master of himself not in works bind O Dhanañjaya!

One who has abandoned work by devotion, whose doubt is dispersed by knowledge, and master of himself, O Dhanañjaya! works do not bind him.

(42)

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

Tasmādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanah ।

Therefore ignorance born of abiding as knowledge with
in heart sword of thyself

छित्त्वेनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥
Chitvainaṁ saṁśayaṁ yogamātiṣṭhotttiṣṭha Bhārata ॥
 Cleaving this doubt to yoga resort, stand up O Bhārata!

Therefore cleaving this doubt born of ignorance,
 with thy sword of knowledge, abiding in thy heart,
 resort to work and stand up, O Bhārata!

इति श्रीमद्भगवद्गीता ज्ञानयोगो नाम
Iti Śrīmadbhagavadgītā jñānayogo nāma

चतुर्थोऽध्यायः ॥
caturtho-adhyāyaḥ ॥

Thus in the Bhagavadgita the fourth Chapter
 named Jñānayoga (Union through knowledge).

CHAPTER V

अर्जुन उवाच (*Arjuna uvāca*)

Arjuna spoke :

(1)

संन्यासं कर्मणां कृष्ण पुनर्योगं च
Samnyāsaṁ karmaṇāṁ Kṛṣṇa punaryogaṁ ca
Renunciation of works O Kṛishṇa again of practice and
शंससि ।
śaṁsasi |
thou praised

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥
Yacchreya etayorekaṁ tanme brūhi suniścitaṁ ||
Which (is) of these two that to me tell with certainty.
better one

O Kṛṣṇa! thou praisest renunciation of works and again of practice. Tell me with certainty that one which is better of the two.

(2)

श्रीभगवानुवाच (*Śrībhagavānuvāca*) The Lord said.
संन्यासं कर्मयोगश्च निःश्रेयसकरावुभौ ।
Samnyāsaṁ karmayogaśca niśreyasakarāvubhau |
Renunciation practice of lead to highest bliss both
work and

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥
Tayostu karmasamnyāsātkarmayogo viśiṣyate ||
Of these indeed than work-renunciation, is better.
two practice of work

Both renunciation and practice of work lead to the highest bliss; of these two, practice of work is better than renunciation of work.

Niśreyasa: Lassen renders it thus: "Id, quo melius quidquam excluditur: ea hominis conditio qua melior fingi nequit i.e. finis bonorum." St. Peters. Dict.: "Kein besseres über sich habend" "jemandes bestes, heil, erlösung".

(3)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
Jñeyah sa nityasamnyāsi yo na dveṣṭi na kāṅkṣati |
 Know he ever renouncer who not hates nor desires
 that

निर्वन्दो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥
Nirdvando hi mahābāho sukhaṁ bandhātpramucyate ||
 Free from indeed O Mighty- with ease from bonds is freed.
 pairs armed

Know him to be an ever-renouncer, who neither hates nor desires. O thou of mighty-arms! he is certainly free from the pairs and is freed from bonds (of work) with ease.

[A reconciliation of the Sāṅkya and Yoga systems is attempted here. Yoga system by prescribing that all actions be done without attachment, enforces a real renunciation and is based on true knowledge.

(4)

सांख्ययोगो पृथग्बालाः प्रवदन्ति न पण्डिताः ।
Sāṅkhyayogo prthagbālāḥ pravadanti na paṇḍitāḥ |
 Sāṅkhya and Yoga separte speak not the learned
 (renunciation and children
 practice)

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥
Ekamapyāsthitaḥ samyagubhayorvindate phalaṁ ||

To one alone aright both obtains the fruits.
 devotes

Children speak that Sāṅkhya (renunciation) and Yoga (practice) as separate, not the learned. If one devotes aright to one alone, he obtains the fruits of both.

(5)

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि ।
Yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairapi .

What by the is attained place that by Yogins also is
 Sāṅkhyas

गम्यते ।
gamyate |
 obtained

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥
Ekam Sāṅkhyam ca Yogam ca yaḥ paśyati sa paśyati ||
 As one Sāṅkhya and Yoga and who sees he sees.

What place is attained by the Sāṅkhyas, that is obtained by the Yogins (also). He who sees Sāṅkhya and Yoga as one, he sees (rightly).

(6)

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।
Samnyāsastu Mahābāho duḥkhamāptumayogataḥ |

Renunciation (but) O Mighty-armed hard to attain without yoga
 or practice

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥
Yogayukto munirbrahma nacireṇādhigacchati ||

Who is earnest the recluse without delay attains.
 in Yoga to Brahma

पश्यन्शृण्वन्स्पृशन्जिघ्रस्नन्गच्छन्स्वपन्वसन् ॥

Paśyan-śṛṇvan-sprśaṇ-jighran-

aśnan-gacchan-svapan-śvasan ॥

In seeing, hearing, touching, smelling, eating, walking, sleeping, breathing.

He who follows the path of Practice, and knows the truth, thinks: 'I do not work at all' in seeing, hearing, touching, smelling, eating, walking and breathing.

(9)

प्रलपन्विसृजन्गृह्ण-

नुन्मिषन्निमिषन्नपि ।

Pralapan-visrjan-grhṇan-

nunmiṣan-nimiṣan-napi |

In speaking, emitting, in holding, opening the eyes in closing eyes even

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥

Indriyāṇīndriyārtheṣu vartanta iti dhārayan ॥

The senses abide this remembering.
in sense-objects

In speaking, emitting, holding, opening the eyes and shutting the eyes, he remembers that the senses abide in the objects of senses.

(10)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः

Brahmanyādhāya karmāṇi saṅgaṁ tyaktvā karoti

yaḥ |

In Brahman resigning action attachment abandoning works who

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

Lipyate na sa pāpena padmapatramivāmbhasā ॥

Besmeared not he by sin lotus-leaf-just as-by water.

Resigning his actions in Brahman, abandoning attachment he who works, is not besmeared with sin just as a lotus-leaf by water.

[C/o The teaching of Buddha for the discipline of the mind. Even long immersion in water will not make the lotus leaf to be injured. Water does not stick to it. It was a favourite flower of Buddha; and when he used to explain spiritual experiences, Lord Buddha often used it as a smile.

This is a Verse from the teachings of Buddha to Nanda. "Just as a leaf of a lotus, though born in water and staying in water, is not stained by water either from above or from below."

(11)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
Kāyena manasā buddhyā kevalairindriairapi |
 With body mind intelligence alone, with sense also

योगिनः कर्म कुर्वन्ति सङ्गं
Yoginah karma kurvanti sangam
 The Yogis work do attachment

त्यक्त्वात्मशुद्धये ॥
tyaktvātmaśuddhaye ||
 abandoning for self's
 purification.

The Yogis (ascetics) do work abandoning attachment for their Self's purification with body, mind, intelligence and also with senses alone.

Kevalair indriyair api:

Schlegel renders the passage thus: "Cunctisque sensibus etiam" Lassen as "mero sensuum ministerio etiam" Thomson follows Lassen.

Kevala means (1) alone, (2) what is included in itself, abstract absolute; so 'kaivalya' mean the abstract state of a complete Yogin.

Ananda explains that the work here means a Vedic sacrifice done with self-restraint. Sridhara means that it is the work done by the senses as hearing or reciting hymns for the Supreme.

(12)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्टिकीम् ।
Yuktaḥ karmaphalam tyaktvā śāntimāpnoti naiṣṭikīm |

The } fruits of abandoning peace attains well-founded
 disciplined } action
 in action }

अयुक्तः कामकारेण फले सक्तो निबद्धयते ॥
Ayuktaḥ kāmakāreṇa phale sakto nibaddhyate ||

He who by promptings in fruit attached is attached.
 shuns action of desire

One who is disciplined in actions attains to well-founded peace, by abandoning fruits of action, one who shuns action by the promptings of desires, attached to fruits (of work) is attached.

(13)

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
Sarvakarmāṇi manasā saṇnyasyāste sukhaṁ vaśī |

All works by mind renouncing stays happily self-controlled

नव द्वारे पुरे देही नैव कुर्वन्न कारयन् ॥
Nava dvāre pure dehī naiva kurvanna kārayan ॥
 Nine-gated, in city the neither working nor causing
 embodied to work.
 soul

Renouncing all works by mind, self-controlled stays happily the embodied Soul in the city of nine-gates neither working nor causing (them) to work.

[City of nine gates is the body which has nine gates to the outer world—these gates are the eyes, ears, nostrils, mouth and the organs of excretion and generation: The Soul does not act but sits as a king in isolated grandeur.]

Sarvakarmāṇi manasā sannyasya:

Lassen explains thus: “Cunctis operibus exanimo sepositis.” Burnouf renders as “Le mortel qui par la farce de son esprit pratique l’abnegation dans tous les aetes”. Śankara explains as “mind does this becoming separte from worldly things”; Sridhara says “this renunciation of work is by the manas being distinctly devout (vivekayukta)”.

(14)

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
Na kartṛtvaṁ na karmāṇi lokasya sṛjati Prabhuḥ ।
 Neither power of nor works for the creates that lord
 work world

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥
Na karmaphalasamyogaṁ svabhāvastu pravartate ॥
 Neither the fruit of work—union Nature only works out.

That Lord neither creates power of work nor works for the world, nor for union of the fruit of works; Nature alone works out (these).

Svabhāva=union or assemblage of qualities which form the individuality of a person.

(15)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
Nādatte kasyacitpāpaṁ na caiva sukrtaṁ vibhuḥ |
 Not takes anybody's sin nor and too the merit the
 one all-pervading

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥
Ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ||
 By ignorance is knowledge by that are creatures.
 covered deluded

Neither takes the sins nor the merits of one, that all-pervading lord; by ignorance is knowledge covered. Thereby the creatures are deluded.

Adatte: Lassen renders as “Accipit”; Burnouf as “se charge”.

Lorinser as “nimmt auf sich”.

St. Peters Dict. has “nehmen, sich zueignen, an sich ziehen” Śankara explain the word to mean *grhṇāti* is to take one's self.

(16)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
Jñānena tu tadjñānaṁ yeṣāṁ nāśitamātmanah |
 By indeed that ignorance of those is destroyed,
 knowledge of Self

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥
Teṣāmādityavajjñānaṁ prakāśayati tatparam ॥

Their, like the Sun, brightens up that Supreme.
 knowledge

Whose ignorance of Self is destroyed indeed by knowledge, their knowledge brightens up like the Sun, that Supreme.

(17)

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

Tadbuddhayastadātmānas-tanniṣṭās-tatparāyaṇāḥ ॥

That reason that Self that devotion that their aim

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

Gacchantyapunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ ॥

They go whence no return by knowledge-cleansed stains.

That their reason, that their Self, that their devotion, that their aim, they go whence there is no return, their stains being cleansed by knowledge.

(18)

विद्या विनयमंपन्ने ब्राह्मणे गवि हस्तिनि ।
Vidyā vinayasampanne brāhmaṇe gavi hastini |

Learning humbleness having in Brahmin a cow an elephant

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

Śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ॥

A dog even or in an and the learned hold with
 outcaste equal sight.

A learned humble Brāhmin, a cow, an elephant, a dog or even an out-caste, the learned hold with an equal sight.

(19)

(20)

not laughs, what he gaining not grieves gaining the un-
loves pleasant

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥
Sthirabuddhirasammūḍho brahmavidbrahmaṇi
sthitaḥ ॥

Steadfast in wisdom undeluded knowing Brahman } abides.
 in Brahman }

(He) Neither laughs gaining what he loves, nor grieves getting the unpleasant, steadfast in wisdom, undeluded, knowing Brahman, abides in Brahman.

(21)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
Bāhyasparśeṣvasaktātmā vindatyātmāni yatsukham |
 From outside-contact with finds in Self that happiness
 Self detached

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥२१॥
Sa brahmayogayuktātmā sukhamakṣayyamaśnute ॥
 He soul joined to Brahma happiness, imperishable,
 in devotion enjoys.

With Self detached from contact, he finds happiness in himself, enjoys imperishable happiness with his soul joined to Brahma in devotion.

(22)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
Ye hi samsparsājā bhogā duḥkhayonaya eva te |
 Whatever born of contact joys sorrow-wombs only they
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥
Adyantavantāḥ kaunteya na teṣu ramate budhaḥ ॥
 Having beginning O not in delights the wise.
 and end Kaunteya! them

Whatever joys are born of contact, they are only wombs of sorrow; O Kaunteya, they have a beginning and an end, the wise delights not in them.

(23)

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
Śaknotīhaiva yaḥ soḍhum prāk śarīravimokṣaṇāt |
 Able even here he who to resist before deliverance from body
 कामकोवोद्भवं वेगं स युक्तः स सुखी
Kāmakrodhodbhavaṁ vegam sa yuktaḥ sa sukhī
 Desire and wrath-born the impulse he is controlled he happy
 नरः ॥
naraḥ ॥
 man.

He who is able to resist even here, before deliverance from the body, the impulse born of desire and wrath, he is controlled and is a happy man.

(24)

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
Yo-'antaḥ-sukho-antarārāma-stathāntarjyoti reva yaḥ |
 Who within joy (has) within pleasure likewise within light only he
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥
Sa yagī brahma-nirvāṇam brahmabhūto-'dhigacchati ॥
 That to the calm of Brahma, becomes Brahma reaches.
 Ascetic

He who has joy within, pleasure within, and likewise light within, only that Ascetic reaches the calm of Brahma and becomes Brahma.

(25)

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
Labhante brahmanirvāṇamṛṣayaḥ kṣīṇa kalmaṣāḥ |
 They attain the calm of Brahman the seers whose stains are
 done away

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥
Chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ ॥

Doubts disciplined in the good of rejoice.
 cut assunder in mind all creatures

They attain Nirvāṇa (calm) in Brahman, the seers whose stains are washed away, doubts cut asunder, mind disciplined and who rejoice in the good of all creatures.

(26)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
Kāmakrodhaviyuktānām yatīnām yatacetasām ।
 Desire, anger, freed from, of the austere men who subdued their mind

अभितो ब्रह्मनिर्वाणं वरन्ते विदितात्मनाम् ॥
Abhito brahmanirvāṇaṁ vartante viditātmanām ॥

Near the Nirvāṇa of Brahman abides who know the Self.
 to (them)

The Nirvāṇa of Brahman is near to the austere men who are freed from desire and anger, who subdued their mind, and who know the self.

(27)

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
Sparsāṅkṛtvā bahirbāhyāṁścakṣuśchāivāntare bhruvoḥ ।
 Contacts shutting outward without and the eyes } eye-brows
 out between }

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥
Prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ॥
 The inward and equal making nostrils within moving.
 outward breaths

Shutting out outward contact, fixing his eyes between the eyebrows, making the inward and outward breaths moving in the nostrils equal.

(28)

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

*Yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ |*Check senses, mind, intellect, the sage, intent on attaining sal-
vation

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥
Vigatecchābhayakrodho yaḥ sadā mukta eva saḥ ||
 Freed from desire, fear and who ever free as he.
 anger

Checking his senses, mind and intellect, the sage
 who is intent on salvation, freed from desire, fear and
 anger, is ever freed.

[This refers to the *Dhyāna yoga*, found in *Yoga sūtra*.

(29)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
Bhoktāraṁ yajña tapasāṁ sarvalokamaheśvaraṁ |

The enjoyer of sacrifice and penances all worlds Lord

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥
Suhṛdaṁ sarvabhūtānāṁ jñatvā mām śāntimṛcchati ||

Friend (of) all creatures knowing me peace attains.

Knowing Me as the enjoyer of sacrifices and
 penances, and (as) Lord of all worlds, Friend of all
 creatures, (he) attains peace.

इति श्रीमद्भगवद्गीता कर्मसंन्यासयोगो
Iti śrīmadbhagavad gītā karmasaṁnyāsa yogo

नाम पञ्चमोऽध्यायः ॥

nāma Pañcamo-adhyāyaḥ ||

Thus in the *Bhagavadgītā* this is the fifth chapter
 named 'Union through Renunciation of Action'.

CHAPTER VI

श्रीभगवानुवाच
Śrībhagavān uvāca
The Lord said:

(1)

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
Anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ |
Not fruit of work what work does he
depending should (who)
be done

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥
Sa saṁnyāsī ca yagī ca na niragnirna cākriyaḥ ||
He (is) a renouncer a Yogī and and not nor } and who
(Devotee) the fireless } does no work.

He who does the work that should be done not depending on the fruits of work, he is a renouncer and a Yogi (Devotee), not the fireless man nor who does no work.

Fire refers to sacrificial fire which a man of high caste must always cherish and give regularly oblations to keep it burning always.

(2)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
Yam saṁnyāsamiti prāhuryogaṁ taṁ viddhi Pāṇḍava |
That renunciation so is called that know O Pāṇḍava
which practice

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥
Na hyasamnyastasamkalpo yogi bhavati kaś-cana ||
 Not indeed without renouncing Yogin becomes anyone.
 purpose

What men call renunciation, know that to be Yoga (disciplined Practice) O son of Paṇḍu! Nor anyone can become a Yogin without renouncing purpose.

Asanyastasamkalpa: Lassen renders it as: "Abdicato sui studio;" Burnouf as "Le renoncement de soi-même". Thomson as "And has not renounced all earthly plans of interest"; Telang as "unless he renounces all fancies". Śaṅkara explains *samkalpa* as "Objects of sense causing desire"; Śrīdhara as "projects of gain or reward". The word is compounded of *sam* meaning union or completeness and *kalpa*-form. St. Peters Dict. explains: "The determination of the will which gives to the thoughts for the present a determinate aim".

(3)

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
Āruruṣṣor-muner-yogaṁ karma kāraṇa-mucyate |
 Who wishes to scale the heights of the Sage—of Yoga or Control } work is a means it is said
 योगारूढस्य तस्यैव शमः कारणमुच्यते ॥
Yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate |
 Of one who has scaled the heights of Yoga } for him too, repose is means it is said

For the sage who wishes to scale the heights of Yoga (control) work is said to be a means; for him who has scaled the heights of Yoga, too, repose is said to be a means.

(4)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
Yadā hi nendriyārtheṣu na karmasvanuṣajjate |
 When too not in things of sense not in works gets attached
 सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥
Sarvasaṁkalpasamnyāsi yogārūḍha tadocyate ||
 All purpose-renouncer scaled the then he is said.
 heights of Yoga

When one is not attached either in the things of sense, or in works, renouncer of all purpose, he is then said to have scaled the heights of Yoga.

(5)

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
Uddhared-ātmanā-tmānam nātmāna-mava-sādayet |
 Let raise by himself himself not the Self allow to sink
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥
Ātmaiva hyātmano bandhu-rātmaiva ripurātmanah ||
 For Self is Self's friend, Self alone enemy of Self.
 alone

Let him raise himself by himself and not allow the self to sink; for self alone is self's friend and self alone is enemy of self.

Uddhared-ātmanātmānam—Lassen renders as: "Extrictet semet sui ipsius ope"; Burnouf as "qu'il se leve"; Thomson as "Let him raise his soul by his own means". Dr. Lorinser gives "Er ziehe sich selbst aus sich heraus".

The second half of the Verse has been rendered by Lassen as: "propter inimicitiam autem erga id quod non spiritale est, spiritus inimici more se gerere protest."

Thomson as: But by the enmity of what is not spiritual, his self might be an enemy, as it were, to his own soul."

(6)

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
Bandhurātmātmanastasya yenātmaivātmanā jitaḥ |
 Friend (is) Self of Self, of that by which Self } conquered
 alone by Self }

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥
Anātmānastu śatruṭve vartetātmaiva śatruvat ||
 Of one who is in enmity remains like an enemy.
 not Self the Self

Friend is self of that self by which self is conquered by self; in its enmity to that which is not self, the self remains like an enemy.

(7)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
Jitātmanah praśāntasya paramātmā samāhitaḥ |
 Of one who has of the placid sovereign spirit fixed in itself
 conquered Self

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥
Śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoh ||
 In cold, heat, pleasure and pain so too in honour and dishonour.

Of the self-conquered and the placid, the sovereign spirit is fixed in itself in cold, heat, pleasure and pain and also in honour and dishonour.

Paramātmā samāhitaḥ: Lassen renders as "Spiritus summum locum obtinens in se recolligitur."

Burnouf as "L'Ame Supreme demouree recueille"; Thomson as "is intent on the Supreme Being"; Śrīdhara

explains *samāhitaḥ* as *ātmaniṣṭhā* (fixed in itself). Gatti gives “L’anima poi che il primo posto ha preso. in se tutta e raccolta”.

(8)

ज्ञानविज्ञान तृप्तात्मा कूटस्थो विजितेन्द्रियः ।
Jñānavijñāna tṛptātmā kūṭastho vijitendriyaḥ |

Spiritual worldly satisfied soul set on High victorious over
 knowledge knowledge senses

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥
Yukta ityucyate yogī samaloṣṭāśma kāñcanaḥ ||

Controlled so is said, the ascetic, equal stone, a clod, and gold.

The ascetic whose soul is satisfied with the spiritual and worldly knowledge, set on High, victorious over senses, to whom a clod, stone and gold are equal is said to be controlled.

[Kūṭastha—composed of Kūṭa = an apex or summit, and *sthā* = to stand i.e. stands on a summit on High. Lassen renders as “In fastigeid stans”; Thompson as “Who stands above all”. Śrīdhara explains it as *nirvikāra* = one who changes not; Śankara explains—he is free from agitation]

(9)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

Suhṛnmitrāryudāsīna madhyasthadveṣya bandhuṣu |

The lover, friend, the neutral, } the kindred
 the enemy, the indifferent, the hateful, }

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥
Sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ||

The good too and the sinful equal judgment is
 distinguished.

He who has equal judgment for the lover, friend, enemy, the indifferent, the neutral, the hateful, the kindred, the good and the sinful too, is distinguished.

Viśiṣyate: Thomson suggests another reading “Vimucyate” “is delivered”. Many of the MS have Viśiṣyate; Lassen asserts that Madhusūdana has ‘vimucyate’; but he says “praestat vulgata”.

(10)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
Yogī yuñjita satatamātmānam rahasi sthitaḥ |
 The let practice constantly himself in secluded remaining
 ascetic (devotion) spot

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥
Ekākī yatacittātmā nirāśīraparigrahaḥ ||
 Alone Self-controlled free from hopes, without possessions.

Let the ascetic constantly set himself to the practice of devotion remaining in secluded spot, alone, self-controlled, free from hopes and without possessions.

Parigraha = a man's surroundings, such as family, possession.

Parigraha: (continuation of the note given)—Lassen renders it as “Sine Comitatu”; Thomson as “without possessions”; Telang “without belongings”; Śrīdhara explains it as *śūnya* = void or desert.

(11)

सुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ॥
Sucau deśe pratiṣṭāpya sthīramāsanamātmanah |
 In pure place setting firm seat for himself

नात्युच्छ्रितं नातिनीचं चैलाजिन कुशोत्तरम् ॥
Nātyucchritam nāti-nīcam cailājina kuśottaram ॥

Not very high nor very low cloth, deer-skin and Kusā
 covered with.

In a pure place, setting for himself a firm seat,
 neither very high, nor very low, covered with a cloth,
 deer-skin and *kusā* (grass).

[Kusā—*Poa cynosuroides*; a sacred grass used in
 all religious rites; it is supposed to have a purifying
 influence. C/o Rel. Cer. of the Hindus—Colebrooke
 Asiatic Res. V. 354, 361, also Manu II. 75.]

(12)

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
Tatraikāgram manaḥ kṛtvā yatacittendriya kriyaḥ ॥
 There mind making restraining working
 concentrated on thoughts—senses
 a single point

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥
Upaviśyāsane yuñjyādyogamātmaviśuddhaye ॥
 Sitting on the seat should practise Control for Self-purification.

There, with mind concentrated on a single point,
 restraining the working of thoughts and senses, sitting
 on a seat, he should practise control for self-purifica-
 tion.

(13)

समं कायशिरोध्रीवं धारयन्नचलं स्थिरः ।
Samam kāyaśirogrīvaṁ dhārayannacalam sṭhiraḥ ॥
 equal i.e. body, head, neck holding, motionless fixed
 in one line

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

Samprekṣya nāsikāgraṁ svam diśaścānavalokayan ॥

Gazing steadily the tip } his around and not looking
of his nose }

Holding in one line body, head and neck, motionless and fixed, gazing steadily at the tip of his nose, and not looking around him.

(14)

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

Prasāntātmā vigatabhīr-brahmacārivrate sṭhitah ।

Tranquil in spirit, free from fear, in celibacy-vow, steadfast

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥

Manah saṁyamya maccitto yukta āsita matparah ॥

Mind controlling mind in } let } intent on Me.
in Me devotion } him sit }

Tranquil in spirit, free from fear, steadfast in the vow of celibacy, controlling his mind, let him sit with (his) mind in Me and intent on Me.

[A Brahmacārin is a young Hindu under instruction, bound by the vows of chastity and obedience.]

(15)

युञ्जन्नेवं सदात्मानं योगी नियतमानसः

Yuñjannaivam sadātmānaṁ Yogī niyatamānasah ।

Practising ever himself the of restraining mind
Control thus ascetic

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

Sāntim nirvāṇaparamāṁ matsaṁsthāmadhigacchati ।

Peace, whose end is Nirvāṇa in Me that abides obtains.

The Ascetic, thus practising control ever, restraining (his) mind attains that peace whose end is Nirvāṇa that abides in me.

(16)

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
Nātyaśnatastu yogo-asti na caikāntamanaśnataḥ
 Not for one who } the Yoga is nor, and too much abstains
 eats too much } from eating
 न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥
Na cātisvapnaśīlasya jāgrato naiva cārjuna ॥
 Not and for too much wakeful neither and O Arjuna!
 sleeping (one)

Yoga is not for one who eats too much nor for one who abstains too much from eating, neither for one who sleeps too much nor is wakeful, O Arjuna.

(17)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
Yuktāhāravihārasya yuktaceṣṭasya karmasu ॥
 of one Moderate in food } of one moderate } in work
 and movements } in exertion }
 युक्तास्वप्नावबोधस्य योगो भवति दुःखहा ॥
Yuktāsvapnāvabodhasya yogo bhavati duḥkhaḥ
 moderate in slumber } Practice be } sorrow-
 and wakefulness } of Devotion } destroyer

The Practice of devotion of one moderate in food and movements, one moderate in exertion, in work, moderate in slumber and wakefulness destroys sorrow.

[S. 17. This is a replica of the middle path laid by Buddha. The author emphasises in uncertain terms the necessity of avoiding the extremes for attaining Nirvāṇa.]

(18)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

Yadā viniyataṁ cittamātmanyevāvatiṣṭate ।

When disciplined mind in Self alone is established

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

Niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā ॥

Free from from all desires controlled, so is said, then.
longing

When the disciplined mind is established in self alone, free from longing and from all desires, then it is called controlled.

(19)

यथा दीपो निवातस्थो नैज्जते सोपमा स्मृता ।
Yathā dīpo nivātaṣṭho nainjate sopamā smṛtā ।

As a lamp in a windless unflickering simile wonted
spot

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥
Yogino yatacittasya yuñjato yogamātmanaḥ ॥

To the Yogi, of restrained mind. practises Control of Self.

As a lamp in a windless spot is unflickering, is the wonted simile used for the Yogi of restrained mind who practises control of self.

(20)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
Yatroparamate cittam niruddham yogasevayā

Wherein rests thought restrained by practice of Control

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
Yatra caivātmanātmānam paśyannātmani tuṣyati |
 Wherein and too Self to Self seeing in Self is content.

Wherein thought rests restrained by practice of control, and wherein too, self seeing self, is content in self.

Yogasevayā: Lassen translates it as 'Devotionis Cultu'; Thomson as "by worship in devotion"; Telang as "by the practice of devotion".

(21)

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
Sukhamātyantikam yattadbuddhigrāhyamatīndriyam
 Happiness intense that which intelligence grasps beyond senses

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥
Vetti yatra na caivāyam sṭhitaścalati tattvataḥ ||
 He knows when not and he stands wavers from truth.

When he knows the intense happiness which intelligence can grasp beyond the senses, he stands and wavers not from truth.

[Yoga-lit means 'union' but later used for any method of control that might help to unite the soul with the infinite.]

(22)

यं लब्ध्वा चापरं लाभं मन्यते
Yam labdhvā cāparam lābham manyate
 Which on gaining and another gain thinks

नाधिकं ततः ।
nādhikam tataḥ |
 not greater than that

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

Yasminsthito na duhkkena gurūṇāpi vīcālyate ॥

In which standing not by sorrow heavy even is shaken.

On gaining which, he thinks not another gain greater than that; standing in which he is not shaken even by heavy sorrow.

(23)

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

Taṁ vidyādduḥkhasaṁyogaviyogaṁ Yogasaṁjñitam ।

That let be known, pain-union-disunion as Control-designated

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥

Sa niścayena yuktavyo yogo'nirvinṇacetasā ॥

That with determination should be practiced with undismayed heart.

Let that be known under the designation of control—this disunion from union with pain—that should be practised with determination and an undismayed heart.

Nirvinṇacetasā: this is the common reading; but in one MS it is '*nirvinṇachetasāḥ*'. Lassen translates it as "Quo mens (rerum inde alienarum) immemor fiat"; Thomson as "By which thought becomes indifferent to every worldly objects"; Burnouf renders as "Au point que la pensee s'abime". Śrīdhara interprets as "being free from self-disparagement or despondency." Telang translates the Compound as "undespairing heart". St. Peters. Dic. explains *nirvinṇa* as 'überdrussig' i.e. being weavy of a subject, not wishing to know more of it."

(24)

संकल्पप्रभवान्कामास्त्यक्त्वा

सर्वनिशेषतः ।

Samkalpaprabhavān-kāmāṁstyaktvā sarvānaśeṣataḥ |

Purpose-born-desires abandoning

all, without exception

मनसैवेन्द्रियग्रामं

विनियम्य

समन्ततः ॥

*Manasaivendriyagrāmaṁ viniyamya samantataḥ ||*By mind alone the company
of senses,

restraining

on all sides.

Abandoning all desires born of purpose without exception, restraining by mind alone the company of senses on all sides.

(25)

शनैः

शनैरुपरमेद्बुद्ध्या

धृतिगृहीतया ।

Sanaiḥ sanairuparamed-buddhyā dhṛtigṛhītayā |

Little

by little, should gain repose,
by judgementin steadfastness
held

आत्मसंस्थं

मनः

कृत्वा

न

किञ्चिदपि चिन्तयेत् ॥

Ātmasamsthāṁ manaḥ kṛtvā na kincidapi cintayet ||

Abiding in Self

mind

making not anything at

should

all, think.

By judgement held in steadfastness, (he) should gain repose little by little making mind to abide in Self, should not think at all of anything.

Buddhyā dhṛtigṛhītayā:

Lassen translates it as "Mente perseverantiam amplexā"; Thomson as 'by his mind's acquiring firmness'; Telang "with a firm resolve coupled with courage." Sridhara interprets as "the mind must be made subject to firmness and constancy". Śaṅkara expounds: "by being constantly united to Brahma."

(26)

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
Yato yato niścārati manaścañcalam-asthiram |
 Whatsoever makes to wander mind fickle, unsteady
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥
Tatastato niyamyaitadātmanyeva vaśaṁ nayet ||
 then from that by restraining that to to the let take it.
 Soul alone Control

Whatsoever makes the fickle, unsteady mind wander (away) from that, let him, by restraining that, take it to the control of the Soul alone.

(27)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
Prāśāntamanasaṁ hyeṇaṁ yoginaṁ
 Peaceful-minded certainly to him, to the Ascetic
sukhamuttamaṁ |
 supreme happiness

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥
Upaiti śāntarajasaṁ brahmabhūtamakalmaṣaṁ ||
 Comes stilled-passions, has become one with Brahman,
 stainless.

To the peaceful-minded Ascetic supreme happiness certainly comes; (his) passions are stilled, he becomes one with Brāhman and is stainless.

(28)

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
Yuñjannaivam sadātmānaṁ yogi vigatakalmaṣaḥ |
 Practises Control ever of Self the freed from stain
 thus Ascetic

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥
Sukhena brahmasaṁsparśamatyantaṁ sukhamaśnute ॥
 With ease Brahma-contact, intense bliss enjoys.

The Ascetic, freed from sin, who practises control of Self ever, enjoys with ease the intense bliss (born) of contact with Brahman.

(29)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
Sarvabhūtasthamātmānaṁ sarvabhūtāni cātmaṇi ।
 In all creatures Self abiding in all creatures and in Self
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥
Ikṣate yogayuktātmā sarvatra samadarśanaḥ ॥
 Sees Controlled-spirit everywhere with impartiality.

He who sees Self abiding in all creatures and all creatures in Self, whose Spirit is controlled sees all with impartiality.

(30)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
Yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati ।
 Who Me sees everywhere all and in Me sees
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
Tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ॥
 To him I, not am lost he and to me, not lost.

Who sees me everywhere, and all in me, I am not lost to him, and he is not lost to me.

(31)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
Sarvabhūtasthitam yo mām bhajatyekatvamāsthitaḥ |
 Who abides in who me worships intent on unity
 all beings

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥
Sarvathā vartamāno'pi sa yogī mayi vartate ||
 Howsoever abides even that Ascetic in Me abides.

He who worships me, who abide in all beings,
 intent on unity, that Ascetic, howsoever may abide,
 abides in me.

(32)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
Ātmaupamyena sarvatra samam paśyati yo'rjuna |
 In the image of everywhere equal sees who O Arjuna
 his Self

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥
Sukham vā yadi vā dukkham sa yogī paramo mataḥ ||
 Happiness or if or sorrow, that Ascetic highest deemed.

O Arjuna! that Ascetic is deemed highest who
 sees everywhere equal, in the image of his Self,
 whether in pleasure or in pain.

C/o Manu. "He who sees equally all beings
 in soul and soul in all beings, he, the sacrificer of Self,
 goes to the Lord Ruler (Īśvara)". (Mam XII.91).

(33)

अर्जुन उवाच (Arjuna uvāca)

Arjuna spoke

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
Yo'yam yogastvayā proktaḥ sām्यena Madhusūdana |
 Which Yoga by thee declared by equanimity O Madhusūdana
 that

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥
Etasyāham na paśyāmi cañcalatvātsthitim sthīrām ||
 Of this I not see, due to fickleness, foundation stable.

O Madhusūdana! that control which thou hast declared to be through equanimity, I see not in this stable foundation due to fickleness (of mind).

Sām्यena rendered by Burnouf "Par l'identite" i.e. identity with Brahman in meditation; Lassen renders as "equabilitate"; Śāṅkara expounds as "samatva" or equality of soul.

(34)

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
Cañcalaṁ hi manaḥ Kṛṣṇa pramāthi balavaddṛḍham |
 Fickle indeed mind O Kṛishṇa turbulent violent obstinate
 तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥
Tasyāham nigrahaṁ manye vāyoriva suduṣkaram ||
 Of it I check I think like wind difficult task.

O Kṛṣṇa! fickle indeed is the mind, turbulent, violent and obstinate, its check, I think, is a difficult task like (that of) the wind.

[Sām्यena=by identity with Brāhman in meditation. Śāṅkara means by it 'equality'.]

श्रीभगवानुवाच
(Śrībhagavān uvāca)

The Lord Spoke :

(35)

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
Asaṁśayaṁ mahābāho mano durnigrahaṁ calaṁ |

Doubtless O Strong-armed the mind, hard to restrain, fickle

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥
Abhyāseṇa tu Kaunteya vairāgyeṇa ca gr̥hyate ||

By practice but O Son of by the absence and is obtained
Kunti of, passion

O thou of Strong-arms! Doubtless it is that mind is hard to restrain and is fickle, but, O son of Kunti! by practice and by the absence of passion, it is attained.

Vairāgyeṇa: Lassen and Thomson translate it by 'Temperance'; Telang by 'unconcern'; literally it means "by the absence of passion".

(36)

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
Asaṁyatātmanā yogo duṣṣrāpa iti me matiḥ |

By one who is not } control hard so I think
self-controlled } to win

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥
Vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ ||

By the but, by striving, is able, to win, by pro-
Self-controlled per channel.

Control is hard to win by one who is not self-controlled, so I think; but the self-controlled is able to win by striving through proper channel.

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna said :

(37)

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
Ayatiḥ śraddhayopeto yogāccalitamānasaḥ |
 Not self possessed of faith, from control, wavers, whose
 restrained, mind
 अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥
Aprāpya yogasamsiddhiṁ kām gatiṁ Kṛṣṇa gacchati ||
 Not perfection what state, O does
 gaining, in Control, Kṛṣṇa, he attain.

He who is not self-restrained, but possessed of faith, whose mind wavers from control, gains not perfection in control, what state, O Kṛṣṇa, does he attain?

(38)

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
Kaccinnobhayavibhraṣṭaśchinnābhra-miva naśyati |
 Does (he) not from both fallen, riven cloud-like perish
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥
Apratiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ||
 Being O of Strong bewildered, of Brahma, in the path.
 unsteadfast Arms!

Fallen from both, does he not perish like a riven cloud, being unsteadfast and bewildered in the path of Brahma, O thou of Strong-Arms?

(39)

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।

Etanme saṁśayaṁ Kṛṣṇa chettumarhasyaśeṣataḥ |

This my, doubt, O Kṛishṇa! to dispel, it is meet,
entirely

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥

Tvadanyaḥ saṁśayasyāśya chettā nahyupapadyate ||

Than thee, of this doubt, dispeller does not, exist.
no other,

O Kṛṣṇa! this doubt of mine it is meet for thee
to dispel entirely; no other dispeller of this doubt
exists than thee.

(40)

श्रीभगवानुवाच (Śrībhagavānuvāca)

The Lord spoke

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

Pārtha naiveha nāmutra vināśastasya vidyate |

O Pārtha! neither in nor in destruction for exists
this world the next, him,

नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥

Nahi kalyāṇakṛtkaściddurgatiṁ tāta gacchati ||

None who acts uprightly, any, evil, way, my son goes.

O Pārtha! neither in this world nor in the next
(world) there exists destruction for him; my son, none
who acts uprightly goes on an evil way.

[The descending path leads births in an inferior
condition or even to hell.]

(41)

प्राप्य पुण्यकृतौल्लोकानुषित्वा शाश्वतीः समाः ।
Prāpya punyakṛtāmllokānuṣitvā śāśvatīḥ samāḥ |
 Attaining, regions of the unnumbered years
 just, dwelling (there),
 शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥
Śucinām śrīmatām gehe yogabhraṣṭo'bhijāyate ||
 Of the of wealthy, in the one who has fallen from
 pure, house, Control is born again.

After attaining to the region of the just, and dwelling there for unnumbered years, one who has fallen from control is born again in the house of the pure and the wealthy.

(42)

अथवा योगिनामेव कुले भवति धीमताम् ।
Athavā yogināmeva kule bhavati dhīmatām |
 Or of ascetics, even, in it is endowed with
 family, wisdom
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ।
Etaddhi durlabhataram loke janma yadīdṛśam ||
 This more difficult in the birth, of this type
 indeed, to attain world,

Or it is in the family of ascetics, even endowed with wisdom, indeed this type of birth is more difficult in the world to attain.

(43)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
Tatra taṁ buddhisamyogam labhate paurvadehikam |
 There, that, union with he obtains, that was in a
 discernment, former body

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥
Yatate ca tato bhūyaḥ samsiddhau kurunandana ||

He and, then, again, for perfection, O son of the Kurus. strives,

There he obtains that union with discernment, that he had in a former body, then he strives again for perfection, O son of the Kurus!

Buddhisamyogam—Thomson and Lassen render it as “mental application”; Burnouf as “le pieux exercise”; Telang explains as “Contact with that knowledge” (of Brahman) which he had in his past life.” Gatti renders it as “The same disposition of mind”. Sridhara refers it to the man’s former nature (bhāva).

[Compare Plato in *Phaedo*—They (the souls) are enclosed in a body, as may be supposed, corresponding in its habits with the habits which they had in their former lives.]

(44)

पूर्वभ्यासेन तेनैव ह्यते ह्यवशोऽपि सः ।
Pūrvābhyāsenā tenaiva hyate hyavaśo’pi saḥ |

By the former practice, by that very, } is borne on, even without } he
 (his) will, }

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

Jijñāsuraṇi yogasya śabdabrahmātivartate ||

Even having desire to know } of Control, the effects of the observance of
 Vedic ritual (Brahma Word) passes beyond.

By that very former practice, he is borne on even without his will. Even with the desire to know of control, he passes beyond the Brahma Word, (i.e. the effects of the observance of Vedic ritual).

Thomson renders it as "He only surmounts the verbal deity" meaning thereby that he only acquires a mental knowledge of Brahma through teachers or philosophy, but does not approach him spiritually.

Lassen expounds as "theologiam meris verbis circumscriptam praevertit"; Burnouf explains it as "la doctrine Brahmanique"; Telang explains as "the word divine" Śaṅkara and Sridhara means "the rising above the desire of the fruit of actions prescribed by the Vedas". The word 'sabdabrahman' occurs in Bhāgavata Purāṇa (IV.29) where it refers to the Vedas.

[In the Upanishads *Sabdabrahmam* is expounded as OM or as the sound heard when the thumbs close the ears; 'passing beyond this, men disappear in the Supreme'.]

(45)

प्रयत्नाद्यतमानस्तु	योगी	संशुद्धकिल्बिषः।
<i>Prayatnādyatamānastu</i>	<i>yogī</i>	<i>saṁśuddhakilbiṣaḥ </i>

He who strives with earnestness,	the Ascetic,	purified of stains
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अनेक जन्मसंसिद्धस्ततो	याति	परां	गतिम् ॥
<i>Aneka janma-saṁsiddhastato</i>	<i>yāti</i>	<i>parāṁ</i>	<i>gatiṁ </i>

Many, births, perfected, thence, goes, on highest way.

The Ascetic, who strives with earnestness, purified of stains, perfected through many births, goes thence on the highest way.

(46)

तपस्विभ्योऽधिको	योगी	ज्ञानिभ्योऽपि	मतोऽधिकः।
<i>Tapasvibyo'dhiko</i>	<i>yogī</i>	<i>jñānibhyo'pi</i>	<i>mato'dhikaḥ </i>

Than the mendicant, superior,	the Ascetic,	than the men of knowledge	even deemed, superior
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कर्मभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥
Karmabhyaścādhikō yogī tasmādyogī bhavārjuna ॥

Than workers is superior, the therefore, be thou,
 Ascetic, O Arjuna.

The Ascetic is deemed superior to the mendicants and superior even to the men of knowledge. And Superior to the workers is the Ascetic, therefore, O Arjuna! be thou an Ascetic.

(47)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
Yogināmapī sarveṣāṁ madgatenāntarātmanā ॥
 Of the ascetics too, of all, in Me placing his inmost heart
 श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥
Śraddhāvānbhajate yo mām sa me yuktatamo mataḥ ॥
 Having faith worships, who, Me he by } most is deemed.
 me } controlled

Of all the Ascetics, too, who, placing his inmost heart in me, worships faithfully, he is deemed by me as the most Controlled.

इति श्रीमद्भगवद्गीताः ध्यानयोगो नाम
Iti Śrīmadbhagavadgītā: dhyānayogo nāma

षष्ठोऽध्यायः ॥

ṣaṣṭho'dhyāyaha ॥

Thus the Bhagavadgita: Dhyānayoga named Sixth Chapter.

Thus in the Bhagavadgītā: the Sixth Chapter named "Union through Meditation".

CHAPTER VII.

श्रीभगवानुवाच
(Śrībhagavān uvāca)

The Lord spoke :

(1)

मय्यसक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
Mayyasaktamanāḥ Pārth yogaṁ yuñjanmadāśrayaḥ |

In me heart fixed, O Pārtha! method practice, taking
of work, refuge in me

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥
Asaṁśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu ||

Undoubtedly in entirety me how thou shalt that hear.
know,

O Pārtha! hear how thou shalt know me fully without doubt; if thy heart is fixed in me, (and) practise method of work, taking refuge in me.

[The first six chapters are devoted to the Yoga system of Patañjali; the following six treat of Supreme Brahman. The three adjectives which open the verse are the conditions for the attainment of knowledge.]

(2)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
Jñānaṁ te'haṁ saviñjānamidaṁ vakṣyāmyaśeṣataḥ |

The to thee I experiences this shall declare completely
knowledge

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥

Yajjñātvā neha bhūyo'nyajjñātavyamavaśiṣyate ||

Knowing not here, again, another, which must be known,
which there remains.

To thee shall I declare completely knowledge and experience, knowing which there remains not here anything which must be known.

(3)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

Manuṣyaṇāṃ sahasreṣu kaścidyatati siddhaye |

Of men among thousands one strives for perfection

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

Yatatāmapī siddhānāṃ kaścinnmāṃ veti tattvataḥ ||

Of those who of the one, me, knows in reality.
strive even perfected

One among thousands of men strives for perfection; even of those who strive for perfection, one (only) knows me in reality.

(4)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

Bhūmirāpo'nalo vāyuh kham mano buddhireva ca |

Earth, water, fire, wind, sky, mind, intelligence also and

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

Ahaṁkāra itiyam me bhinnā prakṛtirasṭadhā ||

Egoism thus these my divided Nature eight-fold.

Earth, water, fire, wind, sky, mind, intelligence and egoism—thus these (form) my eight-fold divided Nature.

(5)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
Apareyamitastvanyāṁ prakṛtiṁ viddhi me parām |
 other this lower than this Nature know my higher
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥
Jivabhūtāṁ mahābāho yayedam dhāryate jagat ||
 The living O large-armed by which sustained universe.
 principle one this is

Lower is this; know (now) my other higher nature—the living principle, O large-armed one, by which is sustained this universe.

[Sāṅkhya system admits only Prakṛiti or primal matter whereas in Patanjali, this is regarded as an inferior part of the higher spiritual essence which is the animating principle of all things. Sāṅkara calls it *Kshetrajñā*, (matter-knowing), that maintains life.

(6)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
Etadyonīni bhūtāni sarvāṇītyupadhāraya |
 These Wombs, of creatures of all, thus comprehend,
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
Ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā ||
 I of entire universe, origin, dissolution too.

Comprehend that these are the wombs of all creatures; I, too, am the origin and dissolution of the entire universe.

(7)

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
Mattaḥ parataram nānyatkiñcidasti Dhanañjaya |
 Than me, higher not anything is O Dhanañjaya

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥
Mayi sarvamidam protam sūtre maṇigaṇā iva |
 in me all this is strung on thread (are) gems like.

O Dhanañjaya! higher than me there is not anything, all this is strung like gems on thread.

(8)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
Raso'hamapsu Kaunteya prabhāsmi śaśisūryayoḥ |
 Savour I in water, O Kaunteya, light am I in Moon and Sun
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृपु ॥
Pranavaḥ sarvavedeṣu śabdaḥ khe pauruṣam nṛṣu ||
 The mystic } in all Vedas the sound in sky manhood in men.
 syllable }

Savour am I in water, O son of Kunti! light am I in the Moon and the Sun, the mystic Syllable (OM) in all the Vedas, the sound in the sky, the manhood in men.

[*Pranava*=OM; derived from *prāṇu*=to praise. OM is the mystic syllable consisting of three elements A, U and M. It is used at the beginning and end of each verse in the Vedas; *rasa* or savour is supposed to be the distinguishing property of water.]

(9)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
Puṇyo gaṇḍhaḥ pṛthivyām ca tejaścāsmi vibhāvasau |
 Pure smell of earth and brilliance am I, in the fire
 जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥
Jivanam sarvabhūteṣu tapaścāsmi tapasviṣu ||
 Life in all beings austerity am I in the ascetics.

Pure smell of earth (am I); and brilliance am I in the fire; life in all beings, austerity am I in the ascetics.

(10)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
Bijaṁ mām sarvabhūtānām viddhi Pārtha sanātanaṁ |
 The seed me of all creatures know O Pārtha eternal
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥
Buddhirbuddhimatāmasmi tejastejasvināmaham ||

The intellect of the the brilliance of
 intelligent am I the brilliant, I.

O Pārtha! know me as the seed eternal of all creatures, the intellect of the intelligent am I, I the brilliance of the brilliant.

Tejas: Lassen translates as “Fortitude”; Thomson as “strength”; Telang as “the glory of the glorious”. Śaṅkara explains it as *prāgalbhya* meaning rank and dignity.

(11)

बलं बलवतामस्मि कामरागविवर्जितम् ।
Balaṁ balavatāmasmi kāmarāgavivarjitaṁ |
 Strength of the Strong am I desire, love, void of
 धर्माविरुद्धौ भूतेषु कामोऽस्मि भरतर्षभ ॥
Dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ||
 By law not forbidden, in creatures, love am I, O Prince of
 Bharatas!

Strength of the strong am I, void of desire and love; in creatures I am (that) love not forbidden by law, O Prince of the Bharatas!

(12)

ये चैव सात्विका भावा राजसास्तामसाश्च ये ।

Ye caiva sātvikā bhāvā rājasāstāmasāśca ye |

Those, and too, purity, States, of Energy, of Darkness, and these

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥

Matta eveti tānviddhi na tvahaṁ teṣu te mayi ||

From } alone so, thou knowest, not indeed I, in they, in me.
me } them

Those States of Purity, of Energy and of Darkness, knowest thou that they are from me alone; but I am not in them, they are in me.

(13)

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

Tribhīrguṇamayairbhāvairēbhiḥ sarvamidaṁ jagat |

By three strands formed of natures all this world
by these,

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

Mohitaṁ nābhijānāti māmēbhyaḥ paramavyayaṁ ||

Bewildered, not knows, me than them, higher immutable.

All this world, bewildered by these three natures formed of strands knows me not as higher than them and immutable.

Guṇamayair bhāvair: Lassen translates *bhāva* by “affectus”; Burnouf by “proprieté”; Thomson renders the phrase as “by dispositions composed of the three qualities; “Sāṅkara expounds: “By objects formed by modifications of the modes.” *Bhāva* means existence, manner of being. The three strands are the constituent parts of Prakrit (Nature); their different combinations bring forth the difference in the nature

of individuals. The Supreme Spirit animates all material world i.e. Nature. Men generally see only the lower part of the Divine dual nature which shrouds the higher spiritual part. The material world is called Māyā because it deludes men in thinking that there is nothing else.

(14)

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
Daivī hyeṣā guṇamayī mama māyā duratyayā |
 Divine, indeed this, formed of mine illusion, hard to pass
 of strands,
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥
Māmeva ye prapadyante māyāmetāṁ taranti te ||
 Me alone who take refuge, illusion this cross they.

This divine illusion of mine formed of strands is hard to pass; they who take refuge in me alone cross (over) this illusion.

(15)

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ |
 Not in me the wicked, the fools, take refuge lowest of men
 माययापहतज्ञाना आसुरं भावमाश्रिताः ॥
Māyayāpahṛtajñānā āsuram bhāvamāśritāḥ ||
 By illusion, bereft of knowledge, to devilish nature take refuge.

The wicked, the fools, and the lowest of men take not refuge in me; (they) take refuge in Devilish Nature being bereft of knowledge by illusion.

(16)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
Caturvidhā bhajānte mām janāḥ sukṛtino'rjuna |
 Four kinds worship me men, righteous, O Arjuna!

आर्तो जिज्ञासुरार्थार्थी ज्ञानी च भरतर्षभ ॥
Ārto jijñāsurarthārthī jñānī ca bharatarṣabha ||
 The the inquirer, the man } and O Chief of
 distressed, who desires of } Bharatas.
 wealth, knowledge }

O Arjuna! four kinds of righteous men worship me, the distressed, the inquirer, one who desires wealth and the man of knowledge, O chief of the Bharatas!

(17)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
Teṣāṁ jñānī nityayukta ekabhaktirviśiṣyate |
 Of these, the man } ever controlled, to one, devoted,
 of knowledge, } is excellent

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥
Priyo hi jñānino'tyarthamaham sa ca mama priyaḥ ||
 Dear indeed to the man of } he and to me dear.
 knowledge, }
 exceedingly I (am)

Of these excellent is the man of knowledge, ever controlled, (and) to one devoted; indeed dear am I exceedingly to the man of knowledge and he to me is dear.

(20)

कामैस्तैस्तैर्हृतज्ञानाः

पद्यन्तेऽन्यदेवताः ॥

Kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ |

By desire those robbed of knowledge, approach to other gods

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

*Taṁ taṁ niyamamāsthāya prakṛtyā niyatāḥ svayā ||*Them, them, by rules holding; by nature ruled, of their
own.

Those robbed of knowledge by desire approach
other gods; holding them by rules (and) ruled by
nature of their own.

(21)

यो यो यां यां तनुं भक्ताः

Yo yo yām yām tanuṁ bhaktāḥ

who who which which form a votary

श्रद्धयाचितुमिच्छति ।

śraddhayārcitumicchati |

with faith to worship desires

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

Tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmyaham ||

His, his unwavering faith to him, alone impart I.

Any votary desires to worship with faith in what-
ever form, that unwavering faith of his, I alone impart
to him.

Tanu: body, and also skin from *tan*, to spread
out. Lassen renders it as "effigies"; Thomson by
'person age'.

actam śraddhāṁ tām eva vidadhāmi:

Lassen renders as "unicuique horum secundum
fidem istam constantem ego (sortem suam) dispertio".
Dr. Lorinser renders 'vidadhāmi' as 'ich vergele' and

his meaning is same as Lassen's. Thomson renders as "I make that faith of his constant". The literal meaning is "I impart even this unwavering faith."

(22)

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

Sa tayā śraddhayā yuktastasyārāḍhanamīhate ।

He by that, (by) faith, controlled, reverence of that, he seeks

लभते च ततः कामान्मयैव विहितान्हे तान् ॥

Labhate ca tataḥ kāmānmayaiḥ vihitānhi tān ॥

He obtains, and then (his) desire I alone; grant them.

Controlled by that faith, he seeks reverence of that (one) and he obtains then his desire; I alone (who) grant them.

[22. *Tasyārāḍhanam*: If *tasyā* refers to the feminine noun *tanu*, then the combination is irregular; it is probably *tasyāḥ* (m) referring to *devasya* understood.]

(23)

अन्तवत् फलं तेषां तद्भवत्यल्पमेधसाम् ।

Antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām ।

Having the fruit of those which falls to those of little
an end wit

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

Devāndevayajo yānti madbhaktā yānti māmapi ॥

To the gods, who } go, my Votaries, go unto me.
sacrifice to gods, }

The fruit (of action) of those that falls to those of little wit has an end; to the gods go (those) who sacrifice to the gods; my votaries come unto me.

(24)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते
Avyaktaṁ vyaktimāpannaṁ manyante .

Unmanifested, manifest becoming (they) think

मामबुद्ध्यः ।

māmabuddhayaḥ |

me the unintelligent

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥
Param bhāvamajānanto māmavyayamanuttamaṁ ||

Higher nature not knowing, my imperishable supreme.

The unintelligent think me (as) unmanifested becoming manifest, not knowing my higher nature (which is) imperishable and supreme.

(25)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
Nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ |

Not I manifest to all by magic illusion veiled

मूढोज्यं नाभिजानाति लोको मामजमव्ययम् ॥
Mūḍho'yaṁ nābhijānāti loko māmajamavyayaṁ ||

Deluded this, not knows, world me, unborn, immutable.

I am not manifest to all veiled by magic illusion; this deluded world knows me not (as) unborn and immutable.

Yoga-māyā-samāvṛtaḥ: Lassen and Thomson renders it as "surrounded by my magic illusion". Burnouf translates it as "Enveloppe que je suis dans la magic que l'union spirituelle (yoga) dissipe". Yoga here means the supernatural power which is attained by the Votary. Śaṅkara connects Yoga or union with the constituent elements of Nature.

(26)

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
Vedāhaṁ samatītāni vartamānāni cārjuna |
 Know I past, present and O Arjuna!
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥
Bhaviṣyāṇi ca bhūtāni māṁtu veda na kaścana ||
 What and all me, but know not anyone.
 shall be, beings,

O Arjuna! I know all beings, past, present, and what shall be, but me, not anyone knows.

(27)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
Ichchādvēṣasamutthena dvandvamohena bhārata |
 Wish, hatred by delusion of, O Son of
 —that arise from pairs— Bhārata!
 सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥
Sarvabhūtāni sammohaṁ sarge yānti parantapa ||
 All beings bewilderment in this come to, O Destroyer of
 world, Foes !

O son of Bharata, by the delusion of pairs that arise from wish and hatred, all beings in this world come to bewilderment, O destroyer of foes!

(28)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
Yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām |
 Whose to an end has come, sin of men; of virtuous deeds
 ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां
Te dvandvamohanirmuktā bhajante mām
 They, pairs—delusion—released from worship, me

दृढव्रताः ॥
dṛḍhavrataḥ ||
 steadfast in vows.

Of men whose sin has come to an end (and) are of virtuous deeds, they worship me being released from the delusion of pairs and steadfast in (their) vows.

(29)

जरामरणमोक्षाय ममाश्रित्य यतन्ति ये ।
Jarāmaraṇamokṣāya mamāśritya yatanti ye |
 Old age—death, for release of, in me, taking refuge, worship who
 ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म
Te brahma tadviduḥ kṛtsnamadhyātma karma
 They, Brahman that know whole Essential Self work
 चाखिलम् ॥
cākhilam ||
 and entire.

They who worship taking refuge in me, for the release from old age and death, know that as Brahman, the whole Essential Self and entire work.

(30)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
Sādhibhūtādhidaivam mām sādhiyajñam ca ye viduḥ |
 As Adhibūta (Lord of beings) and me as Adhiyajña and who know
 Adhidaiva (Lord of gods), sacrifice)
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥
Prayāṇakālē'pi ca mām te viduryuktacetasaḥ ||
 At the time of death, even and me, they know devout in mind.
 B.—16

They who know me as Adhibūta (Lord of beings), as Adhidaiva (Lord of Gods) and as Adhiyajña (Lord of Sacrifice), even at the time of death they know me devout in mind.

इति श्रीमद्भगवद्गीता.....विज्ञानयोगो नाम

Iti Śrīmadbhagavadgītā . . . Vijñānayogo nāma

सप्तमोऽध्यायः ॥

saptamo'adhyāyah ||

This, the Bhagavadgītā: Spiritual discernment—Yoga, named Seventh Chapter.

Here endeth the Seventh Chapter of Bhagavad-gītā named Spiritual Discernment through Devotion.

CHAPTER VIII

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna spoke :

(1)

किं	तद्ब्रह्म	किमध्यात्म	किं
<i>Kim</i>	<i>tadbrahma</i>	<i>kimadhyātmaṁ</i>	<i>kim</i>
What that Brahma, (Essential Self), what Adhyātman what			
		कर्म	पुरुषोत्तम ।
		<i>karma</i>	<i>puruṣottama</i>
		work	O best of men!

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥
Adhibhūtaṁ ca kim proktamadhidaivam kimucyate ॥
Lord of Beings and what thou callest Lord of Gods, what called.

What is that Brāhman, what, the Essential Self, what is work, O best of men? What didst thou call Lord of Beings and what is called Lord of Gods?

(2)

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधूसुदन ।
Adhiyajñāḥ katham ko'tra dehe'smin-madhusūdana |
Lord of Sacrifice, how, who here, body, in this, O Madhusūdana!
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥
Prayāṇakāle ca katham jñeyo'si niyatātmabhiḥ ॥
At the time and how art thou by men of self-
of death known restraint.

O Madhusūdāna! how and who in this body here, is Lord of Sacrifice, and how at the time of death art thou known by men of self-restraint?

श्रीभगवानुवाच

(Śrībhagavānuvāca)

The Lord spoke:

(3)

अक्षरं	ब्रह्म	परमं
Akṣaram	brahma	paramam
Imperishable,	(is) the Brahma	Supreme,

स्वभावोऽध्यात्ममुच्यते ।

svabhāvo'dhyātmamucyate |

nature, Adhyātma (Essential Self), is called

भूतभावोद्भवकरो	विसर्गः	कर्मसंज्ञितः ॥
<i>Bhūtabhāvodbhavakaro</i>	<i>visargaḥ</i>	<i>karmasamjñitaḥ</i> ॥

Beings living, that brings } the creative } work, is designated.
into existence, } force, }

Imperishable is Brahma the Supreme, his nature is called Adhyātma or Essential Self. The creative force that brings into existence the living beings is designated as work.

Svabhāva: Burnouf translates it as “la substance intime”; Thomson as “his own nature”; Telang as “change”; Ananda interprets as “svarūpa” = my proper form.

(4)

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
Adhibhūtam ksaro bhāvaḥ puruṣaścādhidaiivatam
 Adhibhūta perishable, existence the masculine principle is
 (Lord of Adhidaivata (Lord of Gods)
 Beings)

अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥
Adhiyajño'ham evātra dehe dehabhṛtām vara ॥
 Adhiyajña (Lord of Sacrifice), in the embodied O best
 I am here body of men!

Adhibhuta is the perishable existence, Adhidai-
 vata (Lord of Gods) is the masculine principle, here
 I am in this body embodied as Adhiyajña (Lord of
 Sacrifice) O best of men!

Kṣhara: Sridhara and Śaṅkara explain as
 “perishable”; Lassen renders as “dividua”; Burnouf
 as “divisible”; Thomson as “indivisible”.

Adhiyajña: Lord of offerings; Lassen renders it
 as “Auctor religionum”; St. Peters. Dict. translate as
 “das höchste opfer”; Burnouf as “le premier sacrifice”.
 The prefix ‘adhi’ generally means the presiding person.

(5)

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
Antakāle ca mām eva smaranmuktva kalebaram |
 At the time } and me alone remembering after leaving body
 of death }

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥
Yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśayaḥ ||
 Who goes he my being goes not is there doubt.

He who goes remembering me at the time of death, after leaving the body, goes to my being, there is no doubt of that.

(6)

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
Yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaraṁ |
 Whatsoever or remembering being, leaves the body
 at the end

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥
Taṁ tamevaiti Kaunteya sadā sadbhāvabhāvitaḥ ॥
 That, to that } O Son } ever to that being conformed.
 alone goes, } of Kunti, }

Or whatever being remembering (he) leaves the body at the end, to that alone he goes, O son of Kunti! being ever conformed to that being.

[If he desires heaven only, not Nirvāṇa, he will think on Indra on his dying moments, and will go to the heaven of Indra.]

(7)

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्ध च ।
Tasmāt-sarveṣu kāleṣu māmanusmara yudhya ca |
 Therefore in all times me remember fight and
 मय्यर्पितमनोबुद्धिमिवैष्यस्यसंशयम् ॥
Mayyarpitamano buddhirmāmevaiṣyasasyasamśayaṁ ॥
 in me fixed mind reason to me only shalt come without doubt

Therefore, remember me at all times and fight; if mind (and) reason are fixed in me, thou shalt come only to me without doubt.

(8)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
Abhyāsayogayuktena cetasā nānyagāminā |

by constant practice controlled, with thought seeking no other
 resort

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥
Paramam puruṣam divyam yāti pārthānucintayan ||
 Supreme Person divine, goes to, O Partha if one
 meditates on him.

By constant practice controlling thought, seeking
 no other resort, he goes to the Supreme Divine Per-
 son, O Pārtha! if one meditates on him.

(9)

कविं पुराणमनुशासितारं
Kaviṁ purāṇamanuśāsītāra-
 the Seer Ancient the Director

मणोरणीयांसमनुस्मरेद्यः ।
maṇoranīyāṁ-samanusmaredyaḥ |
 subtler than an atom, whoever shall remember

सर्वस्य धातारमचिन्त्यरूपं-
Sarvasya dhātāramacintyarūpaṁ-
 of all Sustainer, incomprehensible in form.

आदित्यवर्णं तमसः परस्तात् ॥
ādityavarṇam tamasaḥ parastāt ||

Of the colour of the Sun, darkness beyond.

Whoever, shall remember the Ancient Seer, the
 Director, subtler than Atom, sustainer of all, in-
 comprehensible in form, of the colour of the sun be-
 yond darkness.

[Anuśāsītāram—"Moderatorem" (Lassen); "Regulator" (Thomson). It comes from the root śās = to order, to govern. 'Purāṇam' is here used for "eternal" as to the past.]

(10)

मनसाचलेन
Prayānakāle *manasācalena*
at the time of going with mind undisturbed

भक्त्या युक्तो योगबलेन चैव ।
bhaktyā *yukto* *yogabalena* *caiva* |
by devotion controlled by the power of meditation and

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
Bhruvormadhye *prāṇamāveśya* *samyak*
in the middle of life-breath setting rightly
eyebrows

स तं परं पुरुषमुपैति दिव्यम् ॥१०॥
sa taṁ param *puruṣamupaiti* *divyam* ||
he that Supreme Person goes to Divine.

At the time of going (i.e. death), with an undisturbed mind, controlled by devotion and by the power of meditation, setting his life-breath rightly in the middle of the eye-brows, that man goes to the Divine Supreme Person.

(11)

यदक्षरं वेदविदो वदन्ति
Yadakṣaram *vedavido* *vadanti*
that which } knowers of Vedas call
Imperishable }

विशन्ति यद्यतयो वीतरागाः ।
Viśanti yadyatayo vītarāgāḥ |
 enter which restrained freed from passion

यदिच्छन्ती ब्रह्मचर्यं चरन्ति
Yadicchantī brahmacaryam caranti
 which desiring vows of continence observe

त ते पदं संग्रहेण प्रवक्ष्ये ॥
Tatte padam saṅgrahena pravakṣye ||
 that to thee way in brief I shall declare.

That which the knowers of the Vedas call Imperishable, which the restrained and (those) freed from passion enter, and desiring which observe vows of continence, that way in brief shall I declare to thee.

(12)

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
Sarva dvārāṇi saṁyamya mano hr̥di nirudhya ca ||
 all doors restraining, mind in heart confining and

मूर्ध्न्याश्वायामनः प्राणमास्थितो योगधारणाम् ॥
Mūrdhnyādhāyātmanah prāṇamāsthito yogadhāraṇam ||
 in the head placing his vital breath, the maintenance
 constant in, of meditation

Restraining all doors (of senses), confining mind and placing his vital breath in the head, constant in the maintenance of meditation.

[*Manas* is the sentient faculty; *hr̥id* is the bodily organ.]

(13)

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

Oमित्येकाक्षरं Brahma vyāharanmāmanusmaran ।

OM, the one in syllable, Brahman repeating me, thinking

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

Yah prayāti tyajandeham sa yāti paramām gatim ॥

who departs quitting body he goes to the highest place

He who departs on quitting body, repeating OM, the Brahman in one syllable, and thinking of me, goes to the highest place (i.e. Brahman).

(14)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

Ananyacetāḥ satataṁ yo māṁ smarati nityaśaḥ ।

with undivided ever who me remembers constantly
thought

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

Tasyāham sulabhaḥ pārtha nityayuktasya yoginaḥ ॥

to him I, easy of access O Pārtha constantly to the
devoted Ascetic.

Who with undivided thought, ever remembers me constantly, to him, O Pārtha! I am easy of access—to that Ascetic constantly devoted.

(15)

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

Māmupetya punarjanma duḥkhālayamaśāśvataṁ ।

to me having rebirth the abode of sorrow, not eternal
attained

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥
Nāpnuvanti mahātmānaḥ samsiddhim paramāṁ gatāḥ ||
 not attain the great souls to blessedness supreme have gone.

Having attained to me, the great souls do not attain rebirth, the abode of sorrow and not eternal; to supreme blessedness do they go.

(16)

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
Ā Brahmabhuvanāllokāḥ punarāvartino'rjuna |
 from Brahma's realm, the worlds again return O Arjuna
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥
Māmupetya tu kaunteya punarjanma na vidyate ||
 to me having } but O Kaunteya rebirth not exists.

O Arjuna the worlds return again even from the realm of Brahma; but O Kaunteya, to one having come to me, rebirth exists not.

Āvartino: Lassen renders it as "Remeables"; Thomson as 'subject to return'; *āvarta* means 'winding round' *āvartin*, winding round or revolving.

At the end of a *Kalpa* (periodic time) all the eight worlds will be absorbed in Brahma, and then come forth again when ordained by him. Viṣṇu Purāṇa explains the time limitations thus: (i. 3, vi 1. Wilson's translation). One year of mortals is one day of the gods. There are four Yugas or ages: (1) The Krita Yuga = 4,800 divine years; (2) The Tretā Yuga = 3,600 divine years; (3) The Dwāpara Yuga = 2,400 divine years; (4) The Kali Yuga = 1,200 divine years.

These are equal to 4,320,000 common years.. 1,000 of these periods form a day of Brahma which is called *Kalpa*; 360 *Kalpas* form his year and 100 such years form his life-time, called *para*.

(17)

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

Sahasrayugaparyantamaharyadbrahmaṇo viduḥ |

thousand ages extending the day of Brahma know

रात्रि युगसहस्रां तां तेऽहोरात्रविदो जनाः ॥

Rātrim Yugasahasrāṁ tāṁ te'horātravidō janāḥ ||

the night ages thousand that who Day-Night-knowing men.

Those who know that the day of Brahma is thousand-ages extending and night (too) of thousand ages, are Day and Night knowing men.

(18)

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

Avyaktādvvyaktayaḥ sarvāḥ prabhavantyaḥarāgame |

from the unmanifest manifest all springs out at Day's approach

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥

Rātryāgame pralīyante tatraivāvyaktasamjñake ||

at night's approach, dissolve that even unmanifest-named.

From the unmanifest springs out all manifest at the approach of Day, at night's approach (they) dissolve even in that which is named unmanifest.

[*Avyakta*: Lassen translates as 'Invisible'; Telang as 'the unperceived'; Thomson as 'non-developed'; Śaṅkara thinks it is a state of sleep of Brahmā as the Lord of beings. Śrīdhara explains it as the

unseen form which is the cause of what is made. Cf. *Śāṅkhya-Kārikā* pp. 35-45. The word literally means 'not-manifest.']

(19)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
Bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā praliyate |
 this mass of the self-same produced again and } dissolve
 beings again }

रात्र्यागमेज्वशः पार्थ प्रभवत्यहरागमे ॥
Rātryāgame'vaśaḥ Pārtha prabhavatyaharāgame ||
 at night's approach } O Partha, spring forth, at day's
 not by will of their's } approach.

The self-same mass of beings produced again and again dissolve at night's approach not by their own will, O Pārtha! (and) spring forth at day's approach.

Avaśaḥ: Lassen translates it as 'ultro'; Telang 'devoid of power'; Thomson as 'spontaneously', Ananda explains as *asvatantra* — not independently, *Tantra* = a thread hence formation, Cause; Sṛīdhara explains as *paratantra* = dependent on another.

(20)

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
Parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanaḥ |
 higher than that existence another unmanifest from unmanifest
 everlasting

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥
Yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||
 which that in all beings when perish not perishes.

Higher than that, another unmanifest existence there is, from the unmanifest everlasting, which when all beings perish, perishes not.

(21)

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
Avyakto'kṣara ityuktastamāhuḥ paramām gatim |
 unmanifest, so called him speak highest State
 Imperishable

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥
Yaṁ prāpya na nivartante taddhāma paramam mama ||
 whom attaining no return this abode Supreme mine.

It is called Unmanifest, Imperishable; him they speak as the highest State, attaining whom there is no return; this Supreme abode is mine.

(22)

पुरुषः स परः पार्थ भक्त्या
Puruṣaḥ sa paraḥ Pārtha bhaktyā
 Person that Supreme O Pārtha by devotion

लभ्यस्त्वनन्यया ।
labhyastvananyayā |
 to be attained undivided.

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥
Yasyāntaḥsthāni bhūtāni yena sarvamidam tatam ||
 in whose inside dwell, beings by which all this is pervaded.

O Pārtha! that Supreme Person is to be attained by undivided devotion, inside whom dwell beings, (and) by which all this is pervaded.

(23)

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
Yatra kāle tvanāvṛttimāvṛttim caiva yogināḥ ||
 in which time, not to return, to return and also, of the ascetics

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥
Prayātā yānti taṁ kālāṁ vakṣyāmi bharatarṣabha ॥
 departing go that time I shall say, O Prince of Bharatas.

The departing ascetics go to return and not to return at what time, that time shall I say, O Prince of Bharatas!

(24)

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
Agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam |
 fire, light daytime, bright-fortnight, six months, of the Northern
 Solstice

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥
Tatra prayātā gacchanti brahma brahmapido janāḥ ॥
 in these, departing go to Brahman Brahma-knowers people.

Fire, light, daytime, the bright fortnight, six months of the Northern Course, people, knowers of Brahma, departing in these, go to Brahman.

(25)

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
Dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam |
 smoke night so too, dark fortnight six months southern course.

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥
Tatra cāndramasaṁ jyotiryogī prāpya nivartate ॥
 in these of the moon light, the Ascetic attaining returns

Smoke, night, the dark fortnight, the six months of the Southern Solstice, in these, the ascetic attaining the light of the Moon returns,

(26)

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
Suklākṛṣṇe gatī hyete jagataḥ śāśvate mate ।
 bright and } ways are these world's eternal deemer
 dark: }

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥
Ekayā yātyanāvṛttimanyayāvartate punaḥ ॥

by one goes, not to return, by another returns, again.

Bright and dark are deemed world's eternal ways; by one, (one) goes not to return, by another returns again.

Suklākṛṣṇe gatī = the two ways of 'black and white'. Happiness and sorrow are represented by light and darkness. Here it means also increasing half of the Moon's Course and the waning half. The Chāndogyopanishad gives an account of the sojourn of the Soul after death. But in this context Verses 23 to 27 are not consistent with the main trend of argument and so in all probability later interpolations by a Vedantist writer. Kapila's theory is that the soul is accompanied by a body formed of the most subtle elements of matter, called *liṅga*. The Soul with the *liṅga* passes through the Coronal artery to the Crown of the head at the time of death; if a ray of light rests on the Crown of the head at that time it may reach the highest heaven, that of Brahma; otherwise it may wander in the darkness and cannot rise beyond the heaven of the Moon. This is based on the eschatology that existed among the Iranians and brought to India through the Atharva Veda, which gave rise to the present system of *Srāddha* (funeral rites) existing in India. (Cf. Women in the Vedic Age.)

(27)

नैते मूर्ता पार्थ जानन्योगी मुह्यति कश्चन ।
Naite śrīti pārtha jānanyogī muhyati kaścana |
 not these } O Pārtha knowing is deluded ever
 two paths } the ascetic
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥
Tasmātsarveṣu kāleṣu yogayukto bhavāṛjuna ||
 therefore at all times engaged in devotion be O Arjuna.

O Pārtha; these two paths knowing, the ascetic is never deluded, therefore, O Arjuna! be engaged in devotion at all times.

(28)

वेदेषु यज्ञेषु तपःसु चैव
Vedeṣu yajñeṣu tapaḥsu caiva
 in Vedas in sacrifices in meditation and also
 दानेषु यत्पुण्यफलं प्रदिष्टम् ।
dāneṣu yatpuṇyaphalam pradiṣṭam |
 in almsgiving whatever fruit of Virtue is prescribed
 अत्येति तत्सर्वमिदं विदित्वा
Atyeti tatsarvamidaṁ veditvā
 transcends this all knowing
 योगी परं स्थानमुपैति चाद्यम् ॥
yogī param sṭhānamupaiti cādyam ||
 the Ascetic Supreme place reaches and primeval.

In Vedas, in sacrifices, in meditation and also in almsgiving, whatever fruit of merit is prescribed, knowing all this the Ascetic transcends and reaches the Supreme and primeval place.

इति श्रीमद्भगवद्गीता।

योगशास्त्रेऽक्षरब्रह्मयोगो-

Iti śrīmadbhagavadgītā: yogaśāstre'kṣarabrahmayogo

Thus in the Bhagavadgītā in the Yoga-Scripture the

“Union with the Imperishable Absolute”.

नामाष्टमोऽध्यायः ॥

nāmāṣṭamo'dhyāyaḥ ||

named eighth Chapter

Thus in the Bhagavadgītā: in the Yoga-Scripture
the Eighth Chapter named

“Union with the Imperishable Absolute”.

CHAPTER IX

श्रीभगवानुवाच
(*Śrībhagavānuvāca*)
The Lord spoke

(1)

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
Idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave
this too, to thee, most mysterious shall declare, who dost not
find fault

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥
Jñānaṁ vijñānasahitaṁ yajjñātvā mokṣyase'śubhāt ॥
knowledge with experience which knowing thou shalt be released
from evil.

To thee who dost not find fault shall I declare
this too—the most mysterious knowledge with experience,
knowing which thou shalt be released from
evil.

(2)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
Rājavidyā rājaguhyaṁ pavitramidamuttamaṁ |
Royal knowledge Royal Mystery sacred this and supreme

प्रत्यक्षावगमं धर्म्यं सुसुखं
Pratyakṣāvagamaṁ dharmyaṁ susukhaṁ
at sight comprehensible, in accord with law good and pleasant

कर्तुमव्ययम् ॥
kartumavyayaṁ ॥
to do immutable.

This the Royal knowledge, Royal Mystery, sacred and supreme, comprehensible at sight, in accord with law, good and pleasant to do (and) immutable.

Rājayoga: Rāja = King hence chief, supreme; *Dharmyam* = according to law; it refers to religious duty also, but in ancient times it meant 'law'.

(3)

अश्रद्धाः पुरुषा धर्मस्यास्य परंतप ।
Aśraddadhānāḥ puruṣā dharmasyāsya Parantapa |
 without faith who men of this O destroyer of foes.
 participate righteous Law

अप्राप्य मां निवर्तन्ते मृत्युसंसारदुर्त्मनि ॥
Aprāpya mām nivartante mṛtyusaṁsāraduṁtmani ||
 not attaining, me, return death-world-ways (in the).

Men without faith, who participate in this righteous law, not attaining me return to the ways of this world of death (cycle of mortality).

(4)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
Mayā tatamidaṁ sarvaṁ jagadavyaktamūrtinā |
 by me spread out this all world unmanifest by form
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥
Matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ ||
 in me dwell all beings not and I in them dwell.

All this world is spread out by me, by form unmanifest; in me dwell all beings, but not I in them dwell.

(5)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
Na ca matsthāni bhūtāni paśya me yogamaiśvaram |
 not and in me dwell beings behold my mystery Sovereign

भूतभृन्न च भूतस्थो ममात्मा
Bhūtabhṛnna ca bhūtastho mamātmā
 all beings sustainer yet in beings my spirit
 not dwell

भूतभावनः ॥

bhūtabhāvanah ॥

beings bring to existence.

And not in me dwell beings—behold my Mystery sovereign—sustainer of all beings yet dwell not in beings; my spirit brings to existence all beings.

[Yōgam aiśvaram—‘Mysterium meum augustum’ (Lassen). “Tel est le mystere de la supreme union” (Burnouf). Dr. Lorinser: ‘Meine Herrschvertiefung schau’; Telang: ‘See my proper divine’; Ananda: ‘His proper form; a joyous and two-fold nature’.]

(6)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
Yathākāśasthito nityam vāyuh sarvatrago mahān |
 as in the ether dwells ever wind everywhere moves mighty

तथा सर्वाणि भूतानि मस्थानीत्युपधारय ॥
Tathā sarvāṇi bhūtāni matsthānītyupadhāraya ॥
 so all beings in me dwell this know.

As in the ether dwells the mighty wind, moves everywhere, so all beings dwell in me, know thou this.

[*Ākāśa* = ether: it is the subtle fluid which pervades space.]

(7)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
Sarvabhūtāni Kaunteya prakṛtiṁ yānti māmikāṁ |
 all beings O Son of to Nature go of mine
 Kunti,
 कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥
Kalpakṣaye punasthāni kalpādau visṛjāmyaham ||
 at the end of again them Kalpa- create I.
 Kalpa beginning

O Son of Kunti! All beings go to the Nature of mine at the end of a Kalpa, again I create them at the beginning of a Kalpa.

[*Kalpa* = Brahma's day—explained in Ch. VIII.]

(8)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
Prakṛtiṁ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ |
 to Nature of mine resorting I create again again
 भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥
Bhūtagrāmamimam kṛtsnamavaśaṁ prakṛtervaśāt ||
 the mass of beings entire, without by Nature's
 these their will power.

I create again and again resorting to Nature of mine, the entire mass of these beings without their will, by the power of Nature.

Prakṛtiṁ svāmavaṣṭabhya: Lassen renders it as "Naturae meae innixus"; Thomson as "supported by my material essence"; Burnouf as "Immuable dans

ma puissance creatice"; Wilkins as "I plant myself in my own nature"; Śridhara explains as "Commanding" or 'directing'; Telang renders it "By means of the power of Nature, taking its control myself." The word is found in Harivaṃsa (8515) where it means "leaning upon" or 'supported by'.

(9)

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
Na ca mām tāni karmāṇi nibadhnanti dhanañjaya |
 not and me these works bind O Dhanañjaya
 उदासीनवदासीन मसक्तं तेषु कर्मसु ॥
Udāsīnavadāsīna masaktaṁ teṣu karmasu ||
 indifferent as if I sit detached in in works.
 these

O Dhanañjaya! these works bind me not, as I sit as if indifferent detached in these works.

(10)

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
Mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram |
 under my surveillance, Nature, gives birth, to the moving and
 not moving
 हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥
Hetunānena Kaunteya jagadviparivartate ||
 by reason of this O Kaunteya the world turns round.

Under my surveillance Nature gives birth to the moving and not moving, by reason of this, O son of Kunti! the world turns round.

[Moving and not-moving are animate and inanimate.]

(11)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
Avajānanti mām mūḍhā mānuṣīm tanumāśritam |
 disregard me fools human body, taking refuge
 परं भावमजानतो मम भूतमहेश्वरम् ॥
Param bhāvamajānanto mama bhūtamahēśvaram ||
 higher nature not knowing mine of beings, Great Lord.

As I am taking refuge in human body, fools disregard me not knowing my higher Nature as the Great Lord of beings.

(12)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
Moghāśā moghakarmāṇo moghajñānā vicetasah |
 vain in hope vain of action vain in knowledge void of sense
 राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥
Rākṣasīmāsurīm caiva prakṛtiṁ mohinīm śritāḥ ||
 Monster's and Devil's and too nature delusive participate.

Vain in hope, vain in action, vain in knowledge and devoid of sense are they and also participate in the delusive nature of Monsters and Devils.

Mohinīm: Lassen renders it "Naturum fraudulentam sectantes", Thomson as 'deluded', Asura = enemies of gods; giants or demons whose abode is in the nether regions called *Pātāla* below the earth. Their nature is prevailed by *Tamas* or the dark-mode.

The word *Asura* is found in the oldest parts of Rīg-Veda where it means 'Supreme Spirit'; in Zoroastrian scriptures it is changed in *Ahura*, their high-

est diety. But in the Purāṇās they are described as warring with gods; perhaps the epithet was transferred to the gods of aboriginal tribes; later they came to designate Rākṣasas or fierce demons who guarded the treasures of Kuvera, the god of wealth. This name is derived from raksh = to guard..., the Yakṣhas were demons of the same type but Manu (XII.47) ranked them higher as they were termed as 'the servants and Companions of Kuvera.'

(13)

महात्मनस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
Mahātmanastu mām pārtha daivīm prakṛtimāśritāḥ |
 great souls but me O Pārtha divine nature who take refuge
 भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥
Bhajantyananyamanaso jñātvā bhūtādimavyayaṃ ||
 worship with undivided mind, knowing source of beings,
 immutable.

But O Pārtha! the great souls who take refuge in the divine nature worship with undivided mind, knowing me as source of beings, immutable.

[Śaṅkara means by divine nature calmness, restraint, compassion and faith.

(14)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
Satataṃ kīrtayanto mām yatantaśca dṛḍhavrataḥ |
 always glorifying me striving and steadfast in vows.
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥
Namasyantaśca mām bhaktyā nityayuktā upāsate ||
 doing reverence and me, with ever controlled, worship.
 devotion,

Glorifying me always and striving steadfast in vows and doing reverence to me with devotion, ever controlled, they worship (me).

(15)

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
Jñānayaज्ञेना cāpyanye yajanto māmupāsate |
 by knowledge-sacrifice and also others sacrificing me worship
 एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥
Ekatvena prthaktvena bahudhā viśvatomukham ||
 by oneness, by divisible nature, in various } with face every
 forms, } way.

Others also worship me by sacrificing with the sacrifice of knowledge, who face every way in various forms by oneness and by divisible nature.

Jñānayaज्ञेना: Thomson explains the sacrifice of knowledge to mean the recognising of Brahma in every act of worship. Sridhara thinks that by the knowledge which they gain of Vasudeva being the All, they offer an acceptable sacrifice." Śaṅkara explains "who know that I am the Lord (Iśvara)".

(16)

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
Ahaṁ kraturaham yajñah svadhāhamamahauśadham |
 I offering, I the sacrifice, ancestral oblation
 I, I, the herb sacred.

मन्त्रोऽहमहमेवाज्यमाहमग्निरहं हुतम् ॥
Mantro'hamahamevājyamāhamagniraham hutam ||
 holy hymn I, alone sacrificial butter, I, the fire, I the
 burnt offering.

I am the offering, I, the sacrifice, I the ancestral oblation, I the herb sacred, I the holy hymn, I the sacrificial butter, I the fire, and I the burnt-offering.

Kratu and Yajña: According to Śaṅkara *Kratu* is a sacrifice enjoined by the Vedas (Śruti) and *Yajña*; one required by tradition (Smṛti).

Svadhā is the offering of food to the manes through the medium of fire.

Auśadha—plants, also means medicines. Śaṅkara interprets as food produced by herbs. In the *Hitopadeśa* it refers to a medicinal herb. In ancient India illness was treated by herbs and minerals—so plants came to be known as medicines—the meaning of the word changed accordingly. This prevails even now in *Ayurveda* (Indian medical treatment) and also in Japan.

Mantra is a hymn of the *Rig-Veda*; it denotes a religious song; *ājyam*: is the clarified butter used for sacrifice; *Huta* is the offering—may be an animal or any other thing. Lassen and Thomson translate it as “incense”. St. Peters Dict. translates as “das Geopferte”; *Manu Samhita* explains thus (III.74) ‘*Ahuta* is *japa* or a low utterance of sacred words; *huta* is oblation by fire (*homa*); *prahuta* is food offered to demons (*Bhutas*).’

(17)

पिताहमस्य जगतो माता धाता पितामहः ।
Pitāhamasya jagato mātā dhātā pitāmahaḥ |
 father I of this, world, mother, creator, grandfather

वेद्यं पवित्रमोकार ऋक्साम यजुरेव च ॥
Vedyaṁ pavitramomkāra ṛk sāmā yajureva ca ॥
 the object of the lustration, the Rk, Yajur Veda and.
 knowing the OM Sāma,

Father, mother, creator and grandfather of the world am I; I am the object of knowing, the lustration, the OM, the Rk, Sāma and Yajur Vedas.

(18)

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
Gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt ।
 the path, the the Lord the the the the
 sustainer witness dwelling, refuge friend

प्रभवः प्रलयः स्थानं निधानं
Prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ
 the origin the dissolution the place the depository

बीजमव्ययम् ॥

bījamavyayaṁ ॥

the seed imperishable.

(I am) the path, the sustainer, the Lord, the witness, the dwelling, the refuge, the friend, the origin, the dissolution, the place, the depository, the seed imperishable.

(19)

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
Tapāmyahamahaṁ varṣaṁ nigṛhṇāmyutsṛjāmi ca ।
 give heat I I rain restrain I send forth and

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥
Amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna ॥
 immortality, and too, death and, sat, asat and I, O Arjuna.

I give heat, I restrain and send forth rain and immortality and also death (am I) and I, O Arjuna, am sat and asat.

Sat and asat: *sat* is the world of Visible things and *asat* is the invisible, undeveloped in Nature. (Śāṅkhya Kārikā, p. 27).

The word is found in the Rig-Veda. (X.72.2 and I.96.7). “Devānām purvye yuge asataḥ sadajāyata”; in the first age of the gods the *manifested sat* was born from the unmanifested (*asat*). In I.96.7. Agni, god of fire is described as *satas-gopa*, the protector of the existent world’. Hindu Commentators explain diversely: one says *sat* is the gross matter and *asat* is the subtler form from which it was developed; another explains as ‘effects’ and ‘causes’.

(20)

त्रैविद्या	मां	सोमयाः	पूतपापा
<i>Traīvidyā</i>	<i>mām</i>	<i>somapāḥ</i>	<i>pūtapāpā</i>
knowers of	me	who drink Soma	purified from sin
the three Vedas			

यज्ञैरिष्ट्वा	स्वर्गतिं	प्रार्थयन्ते ।
<i>Yajñairiṣṭvā</i>	<i>svargatim</i>	<i>prārthayante</i>
with sacrifices	way to heaven	pray for
worshipping		

ते	पुण्यमासाद्य	सुरेन्द्रलोक-मश्नन्ति
<i>Te</i>	<i>puṇyamāsādya</i>	<i>surendraloka-maśnanti</i>
they virtue attaining		Indra's world taste

दिव्यान्दिवि	देवभोगान् ॥
<i>divyāndivi</i>	<i>devabhogān</i>
devine in heaven	food of the gods.

Knowers of the three Vedas, who drink Soma and are purified from sin, worshipping me with sacrifices pray for the way to Heaven. They attaining virtue taste in the world of Indra in heaven the divine food of the gods.

Somapāh—the juice of Asclepias acidu, used mostly by Aryans in Rig-Veda.

(21)

ते	तं	भुक्त्वा	स्वर्गलोकं	विशालं
<i>Te</i>	<i>taṁ</i>	<i>bhuktvā</i>	<i>svargalokaṁ</i>	<i>viśālaṁ</i>
they	this	enjoying,	world of Heaven	broad
क्षीणे	पुण्ये	मर्त्यलोकं	विशन्ति ।	
<i>kṣiṇe</i>	<i>punye</i>	<i>martyalokaṁ</i>	<i>viśanti</i>	
when	spent their	Virtue,	world of mortals,	enter
एवं	त्रयी	धर्ममनुप्रपन्ना		
<i>Evaṁ</i>	<i>trayī</i>	<i>dharma-manuprapannā</i>		
thus	three Vedas	law followers		
गतागतं	कामकामा	लभन्ते ॥		
<i>Gatāgataṁ</i>	<i>kāmakāmā</i>	<i>labhante</i>		
state of going and return	desirers of desires	obtain		

They, enjoying this broad world of heaven, when their Virtue is spent, enter the world of the mortals. Thus the followers of the laws of three Vedas, desirers of desires, obtain the state of going and return.

(22)

अनन्याश्चिन्तयन्तो	मां	ये	जनाः	पर्युपासते ।
<i>Ananyāścintayanto</i>	<i>māṁ</i>	<i>ye</i>	<i>janāḥ</i>	<i>paryupāsate</i>
with undivided attention	me,	those,	people,	worship
who think,				

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
Teṣāṁ nityābhiyuktānām yogakṣemaṁ vahāmyaham ॥
 to them ever-controlled assurance of bring I.
 blessedness

To those people who worship and think of me with undivided attention, ever-controlled, I bring to them the assurance of blessedness.

(23)

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
Ye'pyanyadevatābhaktā yajante śraddhayānvitāḥ |
 Those even to other-gods-devoted, sacrifice, endowed with faith
 तेषां मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥
Te'pi māmēva Kaunteya yajantyaavidhipūrvakam ॥
 they even, me alone, O Kaunteya, sacrifice not as law ordains.

Those even, devoted to other gods, sacrifice endowed with faith, even they, O son of Kunti! sacrifice to me alone (though) not as law ordains.

(24)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
Aham hi sarvayajñānām bhoktā ca prabhureva ca |
 I, indeed, of all sacrifices, the enjoyer, and, lord as well, and
 न तु मामभिजानन्ति तत्त्वतातश्च्यवन्ति ते ॥
Na tu māmabhijānanti tattvataśchyavanti te ॥
 not but me recognise, in truth, therefore fall, they.

I am indeed the enjoyer and lord of all sacrifices, but men recognise me not in truth, therefore they fall.

(27)

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
Yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat |
 whatever whatever whatever givest whatever
 (thou) doest eatest, offerest

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥
Yattapasyasi Kaunteya tatkuruṣva madarpaṇam ||
 whatever austerity O Kaunteya! that do it to me(as) offering.
 thou practisest

Whatever thou doest, whatever thou eatest, whatever thou offerest and givest away whatever, whatever austerity thou practisest, that O son of Kunti! do it as an offering to me.

(28)

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
Śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ |
 by good and evil thou shalt from the bonds of
 fruits—thus be freed work

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥
Samnyāsayogayuktātma vimukto mām upaiṣyasi ||
 renunciation devotion being to me shalt come
 controlled-spirit released

Thus from the fruits of good and evil, from bonds of work, thou shalt be freed; thy spirit controlled by renunciation and devotion, being released, shall come to me.

(29)

समोऽहं सर्वभूतेषु न मे द्वेषोऽस्ति
Samo'haṁ sarvabhūteṣu na me dveṣyo'sti
 the same I (am), in all beings, none, to me, hateful is,

न प्रियः ।
na priyaḥ |
 nor, dear

ये भजन्ति तु मां भक्त्या मयि ते तेषु
Ye bhajanti tu mām bhaktyā mayi te teṣu
 who, worship, but, me, with in me, they, in them
 devotion,

चाप्यहम् ।
cāpyaham ॥
 and I am.

The same am I in all beings; none is hateful to me nor dear; but who worships me with devotion I am in them, they in me.

Śaṅkara explains: this union is accomplished by possessing his nature; Śrīdhara: They are in me by devotion (bhaktya) and I in them by giving them blessings or salvation."

(30)

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
Api cet-sudurācāro bhajate mām-ananyabhāk |
 even, if one of evil life, worships, me with exclusive devotion
 साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥
Sādhureva sa mantavyaḥ samyag-vyavasito hi saḥ ॥
 as one he, should be rightly resolved indeed he
 righteous, reckoned, (is).

Even if one of evil life worships me with exclusive devotion, he should be reckoned as one righteous, for indeed rightly resolved is he.

(31)

क्षिप्रं	भवति	धर्मात्मा	शश्वच्छान्तिं
<i>Kṣipraṁ</i>	<i>bhavati</i>	<i>dharmātmā</i>	<i>śaśvacchāntim</i>
quickly (he)	becomes	righteous soul	everlasting peace

निगच्छति ।
nigacchati |
 he attains

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥
Kaunteya pratijānīhi na me bhaktaḥ praṇśyati ॥
 O Kaunteya! be well assured, not, my votary shall perish.

He becomes a righteous soul quickly, attains everlasting peace. O son of Kunti! be well assured, my votary shall not perish.

(32)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
Mām hi Pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ |
 in me, O Pārtha! who take who also are of the womb
 refuge born of sin
 स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥
Striyo vaiśyāstathā śūdrās-te'pi yānti parāṁ gatiṁ ॥
 women, Vaiśyas even, Śūdras they too, go, to highest way.

O Pārtha (Arjuna)! they who take refuge in me, also who are born of the womb of sin, women, Vaiśyas, even Śūdras, they too go to the highest way (goal).

(33)

किं पुनर्ब्रह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
Kim punar-brāhmaṇāḥ puṇyā bhaktā rājarṣayastathā !
 How much more Brāhmins virtuous devout royal saints then.
 अनित्यमसुखं लोकमिमं प्राप्य
Anityam-asukhaṁ lokam-imaṁ prāpya
 impermanent-pleasureless world this having gained,

भजस्व माम् ॥
bhajasva mām ॥
 worship me.

How much more, then, the virtuous Brāhmins and devout royal saints? Having gained this world impermanent and pleasureless, dost thou worship me!

(34)

मन्मना भव मद्भक्तो मद्याजी मां
Manmanā bhava madbhakto madyājī mām
 on me thy mind fix to me devoted to me offer sacrifice to me

नमस्कुरु ।

namaskuru |

bow down

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥
Mām-evaiṣyasi yuktvai'vamātmānaṁ matparāyaṇaḥ ||
 to me thou, shalt united thus in soul with me as thy goal.
 come

Fix thy mind on me, to me be devoted, offer sacrifices to me, and bow down to me; thus united in soul, with me, as thy goal, thou shalt come to me.

इति श्रीमद्भगवद्गीता राजविद्याराजगुह्ययोगो
Iti śrīmadbhagavadgītā: rājavidyā-rājaguhyayogo

Thus in the Bhagavadgītā Royal Science Royal Mystery

नाम नवमोऽध्यायः ॥

nāma navamo'dhyāyaḥ ||

named ninth Chapter.

Thus in the Bhagavadgita, the Ninth Chapter named "Union Through Royal Science and Royal Mystery".

CHAPTER X

श्रीभगवानुवाच
Śrībhagavānuvāca

The Lord Spoke:

(1)

भूय एव महाबाहो शृणु मे परमं वचः ।
Bhūya eva mahābāho śṛṇu me paramam vacaḥ |
Once again O Strong- armed listen to my supreme word

यत्तेहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥
Yat-te-'ham prīyamāṇāya vakṣyāmi hitakāmyayā ||
Which-to for thy I will from a desire
thee—I delight speak for thy welfare.

O strong-armed! once again listen to my word Supreme, which to thee, for thy delight, I will speak from a desire of thy welfare.

Priyamāṇāya—St. Peters Dictionary translates as “freundlich”; Lassen renders it as “Tibi amanti”; Thomson as “Whom I love”; Ananda explains as *prītikurvāt*, causing joy or affection.

(2)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
Na me viduḥ suragaṇāḥ prabhavam na maharṣayaḥ |
Not my know hosts of gods origin neither the great Seers
अहमादिहि देवानां महर्षीणां च सर्वशः ॥
Ahamādirhi devānām maharṣiṇām ca sarvaśaḥ ||
I am beginning of the gods of the Great and, in every way.
Seers

The Hosts of Gods know not my origin, nor the Great Seers; I am the beginning of the Gods and of the Great Seers in every way.

Mahābhārata (i, 2518) gives the names of six sages,—mindborn sons of Brahmā: Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu. In Santi Parva 7570, they are made into seven. The Vāyu Purāṇa adds the name of Bhrigu and makes them eight. The Viṣṇu Purāṇa includes Daksha and makes the number nine.

(3)

यो मामजमनादि च वेत्ति लोकमहेश्वरम् ।
Yo mām-ajam-anādim ca vetti lokamaheśvaram |

Who me unborn, and knows as mighty Lord
 without beginning of the world

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥
Asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate ||

Undeluded he among from all sins is released.
 mortals

Who knows me as unborn, without beginning, as mighty Lord of the world, he, is undeluded among mortals is released from all sins.

(4)

बुद्धिज्ञानमसंमोहः	क्षमा	सत्यं
<i>Buddhir-jñānam-sammohaḥ</i>	<i>kṣamā</i>	<i>satyaṁ</i>
Intelligence, knowledge absence of illusion	patience	truth

दमः शमः ।
damaḥ śamaḥ |
 self-restraint calmness

सुखं दुःखं भवोऽभावो भयं
sukham duḥkham bhavo'bhāvo bhayaṁ
 Happiness sorrow existence fear
 non-existence

चाभयमेव च ।

cā'bhayameva ca ॥

and fearlessness even, and.

Intelligence, knowledge, absence of illusion, patience, truth, self-restraint and calmness, happiness, sorrow, existence, non-existence, fear and even fearlessness.

(5)

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
Ahimsā samatā tuṣṭis-tapo dānaṁ yaśo'yaśaḥ |
 Non- evenness contentment charity fame and shame
 violence, of mind austerity,
 भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥
Bhavanti bhāvā bhūtānāṁ matta eva prthagvidhāḥ ॥
 Are states, of beings, from alone different, dispensed.
 me

Non-violence, evenness of mind, contentment, austerity, charity, fame and shame, are different states of beings dispensed alone from me.

(6)

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
Maharṣayaḥ sapta pūrve catvāro manavas-tathā |
 Great sages seven ancients four Manus too
 मद्भावा मनसा जाता येषां लोक इमाः प्रजाः ॥
Madbhāvā manasū jatā yesāṁ loka imāḥ prajāḥ ॥
 Of my nature of mind born of whom world these creatures

The seven Great Sages, four Ancients, Manus too, are of my nature and born of mind, of whom are these creatures and the world.

[The four mind-born sons of Brahma—Sanat-kumāra, Sanaka, Sanātana, and Sanandana.]

(7)

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

Etām vibhūtim yogam ca mama yo vetti tattvataḥ |

This pervading mystic and mine who perceives in reality
power power

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥

So'vikampena yogena yujyate nā'tra saṁśayaḥ ||

He by control is not doubt.
unfaltering controlled there is

One who perceives in reality this pervading and mystic power of mine, he is controlled by unfaltering control; there is no doubt (of this).

Vibhūti: Sridhara explains it as *aiśvaryalakṣa-
nam*, or sign of sovereignty. Telang as 'emanations'
It refers to the manifestation of divine nature.

(8)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate |

I of all origin from me all issue

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

Iti matvā bhajante mām budhā bhāvasamanvitāḥ ||

So knowing worship me the wise filled with love.

I am the origin of all, from me issue all. The wise worship me knowing this, filled with love.

Bhāvasamanvitāḥ: Lassen renders it as "Contemplandi facultate praediti"; Burnouf as "Participants de l'essence supreme" St. Peters. Dict. "Die Mir Liebe Weißen". Dr. Lorrnsen and Telang follow this. Sridhara explains as *prītiyuktāḥ* 'joined or devoted by love'; Ananda as "They whose nature is wholly Brahma"; Śaṅkara: "United together (*Samyuktā*) by inclination to the truth that relates to the supreme".

(9)

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
Maccittā madgataprāṇā bodhayantaḥ parasparam |
 On me in me life absorbed teaching one another
 thinking

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥
Kathayantaśca mām nityam tuṣyanti ca ramanti ca ||
 Speaking and of me ever (they) are and happy and.
 delighted

Thinking on me, life absorbed in me, teaching one another and speaking ever of me they are delighted and happy.

Madgataprāṇā: Lassen renders as "Me quasi spirantes"; Thomson "Dead in me"; Telang "offering their lives to me". Śaṅkara "whose acts and whose life is absorbed in me by Yoga".

(10)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
Teṣāṃ satatayuktānām bhajatām prītipūrvakam |
 those constantly devoted who worship with longing devotion

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

Dadāmi buddhiyogaṁ taṁ yena māmupayānti te ॥

I give union with understanding that by which me approach they

To those who, constantly devoted, worship with loving devotion, I give (them) that union with understanding, by which they approach me.

(11)

तेषामेवाऽनुकम्पार्थमहमज्ञानजं तमः ।

Teṣāṁ-evā'nukampārtham-aham-ajñānajaṁ tamaḥ ।

Their alone out of compassion I born of ignorance, darkness.

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

Nāśayāmyātmabhāvastho jñānadīpena bhāsvatā ॥

I destroy remaining in by the lamp brilliant.
their souls of knowledge

I alone destroy their darkness born of ignorance out of compassion remaining in their souls by the brilliant lamp of knowledge.

Ātmabhāvastho: Burnouf renders as “sans sortir de mon unite”; Lassen as “In mea ipsius Conditione permanens”. Thomson follows Lassen. Galanos translates as “Being seated in their hearts”; Telang follows him. Śrīdhara explains: “Being placed in the office or function (vritti) of the intellect” Śaṅkara says “Resting in the inner sense (antaḥkaraṇa) of the being of the soul”.

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna spoke

(12)

परं	ब्रह्म	परं	धाम	पवित्रं	परमं
<i>Param</i>	<i>Brahma</i>	<i>param</i>	<i>dhāma</i>	<i>pavitram</i>	<i>paramam</i>
Supreme	Brahma	Supreme	abode	purifier	Supreme

भवान् ।
bhavān |
thou art

पुरुषं	शाश्वतं	दिव्यमादिदेवमजं	विभुम् ॥
<i>Puruṣam</i>	<i>śāśvataṁ</i>	<i>divyam-ādidevaṁ-ajam</i>	<i>vibhum</i> ॥
Person	Eternal	divine the primal God	All-pervading.
		unborn	

Supreme Brahman, Supreme abode, Purifier,
Supreme thou art! Person Eternal, divine, the Primal
God, unborn, All-pervading.

(13)

आहुस्त्वामृषयः	सर्वे	देवर्षिनारदस्तथा ।
<i>Ahus-tvām-ṛṣayaḥ</i>	<i>sarve</i>	<i>devarṣir-nāradas-tathā</i>
Proclaimed thee the Seers	all the divine seer	Nārada so also

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥
Asito devalo vyāsaḥ svayaṁ caiva braviṣi me ॥
Āsita Devala Vyāsa thyself and even declarest to me.

All the Seers proclaimed thee thus, the divine
Seer Nārada, Asita, Devala, Vyāsa, and even thou
thyself declarest to me.

[*Asita* is mentioned in the *Lalita Vistara* (a legendary life of Buddha) as a Rishi, who was informed of the birth of Buddha by supernatural power.

Devala is said to be a son of *Visvāmitra*, who became a sage by his austerities (*Vishnu Purāṇa*).

Vyāsa means an 'Editor' to whom is ascribed the compilation of the *Veda* and other sacred books as the *Mahābhārata* and the *Purāṇas*.]

(14)

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
Sarvaṁ-etad-ṛtaṁ manye yan-mām vadasi Keśava |
 All this true I deem what to me thou O Kesāva
 tellest

न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥
Na hi te bhagavan-vyaktiṁ vidur-devā na dānavāḥ ||
 Not certainly thy O Lord, manifestation know nor the demons.
 the gods

O Keśava! all this I deem as true, what thou tellest me; O Lord! Certainly thy manifestation knoweth not the Gods or demons.

Dānavas are said to be the descendants of *Dana*—demons of the air who fought with the gods. The *Rig-Veda* (X.120.6) gives their number as seven. "He clears by his force the seven Danus" Roth in explaining *Nirukta* (p. 150) says "seven is an indefinite number applied to the demons of the air and clouds, who appear under the manifold names of *Namuchi*, *Kuyava* the *Danus* or the *Dānavas* to whom a mother called *Danu* is assigned." *Danu* is said to be the mother of *Vṛitra* (lit *Cloud*) and both were slain by *Indra* (R. V. I. 32. 9).

(15)

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
Svayam-evā-'tmanā-tmānam vettha tvaṁ
puruṣottama |

Thyself alone by Self thy dost't thou Person
 Self know Supreme

भूतभावन भूतेश देवदेव जगत्पते ॥
Bhūtabhāvana bhūteśa devadeva jagatpate ||
 Beings-creator, Lord of Beings, god of gods, Lord of the
 World.

Thyself alone dost thou know thy Self by Self, O
 Person Supreme, Creator of Beings, Lord of Beings,
 God of Gods, Lord of the World!

(16)

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
Vaktum-arhasy-aśeṣeṇa divyā hyātmavibhūtayaḥ |
 To tell thou without devine manifestations
 shouldst reserve

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥
Yābhir-vibhūtibhir-lokān-imāṁs-tvaṁ vyāpya
tiṣṭhasi ||

Whereby pervading worlds these thou immanent abidest.

Thou shouldst tell without reserve (thy) divine
 manifestations, whereby, pervading these worlds,
 thou abidest immanent.

[*Vyāpyatiṣṭhasi*: Lassen renders as "Permeans
 Consistis".]

(17)

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।
Katham vidyāmahaṁ yogimstvāṁ sadā paricintayan |
 How may know I O Ascetic thee ever by meditating
 केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥
Keṣu keṣu ca bhāveṣu cintyo'si bhagavan-mayā ||
 In what and aspects to be O Lord by me.
 various thought of

O Ascetic! how may I know thee by ever meditating and in what various aspects, O Lord, to be thought of by me?

(18)

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
Vistareṇā-tmano yogam vibhūtiṁ ca Janārdana |
 In details, of thy, mystic pervading and O Janārdana
 nature power
 भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥
Bhūyaḥ kathaya tṛptir hi śṛṇvato nā-sti me-mṛtaṁ ||
 Again tell me sated by hearing not am to me
 verily ambrosial.

O Janārdana! tell me again in details of thy mystic nature and pervading power. Verily I am not sated by hearing (thy) ambrosial (words).

श्रीभगवानुवाच

(Śrī-bhagavān-uvāca)

The Lord Spoke

(19)

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
Hanta te kathayiṣyāmi divyā hyātma vibhūtayaḥ |
 Lo! to thee I will declare divine my pervading powers

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥
prādhānyataḥ kuruśreṣṭha nā-sty-anto vistarasya me ॥

Those that are O best of not is end of extent, my.
 prominent Kurus!

Lo! to thee will I declare my divine pervading powers—those that are prominent—O best of Kurus! not is there end to my extent.

(20)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
Ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ |

I am the Soul O Guḍākeśa! in all-beings-heart-seated

अहमादिश्च मध्यं च भूतानामन्त एव च ॥

Aham-ādiś-ca madhyam ca bhūtānām-anta eva ca ॥

I, the Beginning and Middle of and of being End likewise
 and.

O Guḍākeśa! (Arjuna) I am the Soul seated in the heart of all beings; I, the beginning, Middle and likewise the End of beings.

(21)

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
Ādityānām-aham Viṣṇur-jyotiṣāṁ ravir-amśumān |
 Of the spirits of Sun Viṣṇu of the lights the sun radiant
 I am

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥
Marīcir-marutām-asmi nakṣatrāṇām-aham śaśi ॥
 Marīci of the Spirits of of the stars I am the Moon.
 Storm I am

I am Viṣṇu of the Spirits of the Sun, the radiant Sun of the lights, Marīci of the Spirit of Storm am I. the Moon, I am of the stars.

[Ādityās are personifications of the Sun in his various positions; Marīchi is the chief of the Maruts or Storm-gods. (Manu I.35).

Nakṣatras, 27 asterisms—lunar mansions—traversed by the Moon.]

(22)

वेदानां	सामवेदोऽस्मि	देवानामस्मि	वासवः ।
<i>Vedānām</i>	<i>sāmavedo'smi</i>	<i>devānām-asmi</i>	<i>Vāsavaḥ</i>
of the Vedas,	Sāma Veda I am,	of the gods I am	Indra
इन्द्रियाणां	मनश्चास्मि	भूतानामस्मि	चेतना ॥
<i>Indriyāṇām</i>	<i>manas-cā-smi</i>	<i>bhūtānām asmi</i>	<i>cetanā</i>
Of the senses	mind and I am	of beings I am	consciousness.

Of the Vedas, I am the Sāma Veda, of the gods, I am Indra, of the senses, I am the mind and of beings I am consciousness.

The Rig-Veda is the oldest and the most authoritative; but a section of Brahmins give prominence to Sāma-Veda, probably as they were often used for sacrifices and for singing. These Verses must have been added by one of that group.

(23)

रुद्राणां	शंकरश्चास्मि	वित्तेशो	यक्षरक्षसाम् ।
<i>Rudrāṇām</i>	<i>Śaṅkaras-ca-smi</i>	<i>vitteśo</i>	<i>yakṣarakṣasām</i>
Of the Spirits	Śaṅkara and I am	Lord of	of Yakṣas and
of destruction		Wealth	Rākṣasas
		(Kubera)	

वसूनां	पावकश्चास्मि	मेरुः	शिखरिणामहम् ॥
<i>Vasūnām</i>	<i>pāvakaś-cā-smi</i>	<i>meruḥ</i>	<i>śikharinām-aham</i>
Of the Vasus	Fire and am I	Meru of the mountains,	I am,

Of the Spirit of destruction, I am Śaṅkara; of the Yakṣas and Rakṣasas, I am Kubera (Lord of wealth), and of the Vasus, I am the fire, of the mountains I am the Meru.

Śaṅkara is the name of Śiva, who was evolved from the Vedic god *Rudra*, the father of 11 Rudras representing violent destructive storms.

Vitteśa is the name of the god of wealth, dwelling in the regions of darkness which corresponds to the Pluto of Western Mythology. He is Chief of the demons called Yakshas and Rakshasas who guarded his treasure.

The *Vasus* eight in number were inferior gods who attended Indra. Their names are *Apa* (water) *Anila* (wind) *Soma* (moon) *Anala* (fire) etc. This shows that they were personifications of nature.

Meru is the fabulous mountain in the Centre of Jambudvīpa—the Central Continent of the seven which form the world. *Vishnu Purāṇa* (II.110, 118—Wilson's trans.) describes it thus: "In the Centre of all these Continents is Jambudvīpa—In the Centre of the Jambu-dvīpa is the golden mountain Meru 84,000 *yojanas* high and crowned by the great City of Brahma (*yojana* = 8 *krosas*; 1 *krosa* = 2 miles, so *yojana* = 16 miles).

(24)

पुरोधसां	च	मुख्यं	मां	विद्धि	पार्थ
<i>Purodhasāṁ</i>	<i>ca</i>	<i>mukhyaṁ</i>	<i>māṁ</i>	<i>viddhi</i>	<i>pārtha</i>
Of the household and		chief	me	know	O Pārtha
priests					

बृहस्पतिम् ।
br̥haspatim |
 Br̥haspati

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥
Senānīnām-ahaṁ skandaḥ sarasām asmi sāgaraḥ ॥
 Of the leaders of Skanda of the lakes, I am the ocean.
 army I am

O Pārtha! of the household priests know me as the Chief-Brihaspati. Of the leaders of army I am Skanda, of the lakes, I am the Ocean.

(25)

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
Maharṣīṇām bhṛgur-ahaṁ girām-asmī-ekaṁ-akṣaram ॥
 Of Great Seers Bhṛgu I am, of words am I the One Syllable
 यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥
Yajñānām japayajño'smi sthāvarāṇām himālayaḥ ॥
 Of sacrifices Sacrifice by I of the the Himālaya.
 repeating prayers am immovables

Of the Great Seers I am Bhṛgu, of words, I am the One Syllable (Om), of sacrifices, I am the sacrifice made by repeating prayers, of the immovable, the Himālaya.

(26)

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ॥
Aśvatthaḥ sarvavṛkṣāṇām devarṣīṇām ca nāradaḥ ॥
 The Sacred of all trees of divine sages and Nārada
 Fig-tree
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥
Gandharvāṇām citrarathaḥ siddhānām kapilo muniḥ ॥
 Of the Celestial Citrarathaḥ of the perfect Kapila Sage
 musicians ones

Of all trees, the sacred fig-tree, and of divine sages, Nārada, of the celestial musicians, Citraratha,

of the perfect ones, Sage Kapila, (teacher of Sāṅkhya philosophy).

(27)

उच्चैःश्रवसमश्वानां	विद्धि	माममृतोद्भवम् ।
<i>Uccaiḥśravasam-aśvānām</i>	<i>viddhi</i>	<i>mām-amṛtodbhavam</i>
Uccaiḥśravasa of the horses	know	me nectar-born
ऐरावतं	गजेन्द्राणां	नराणां च नराधिपम् ॥
<i>Airāvataṁ</i>	<i>gajendrāṇām</i>	<i>narāṇām ca narādhipam</i>
Airāvata	of lordly	of and the monarch.
(name	elephants	men
of elephant)		

Of the horses, know me as Uccaiśravasa, the nectar-born; of lordly elephants the Airāvata, (name of Indra's elephant) and of men, the monarch.

[When the gods churned the ocean to get nectar, Uccaiśravasa was one of the thirteen objects that were produced.]

(28)

आयुधानामहं	वज्रं	धेनूनामस्मि	कामधुक् ।
<i>Āyudhānām-aham</i>	<i>vajraṁ</i>	<i>dhenūnām asmi</i>	<i>kāmadhuk</i>
Of weapons I (am)	the thunderbolt,	of cows I am	Milch-cow
			of desires
प्रजनश्चास्मि	कन्दर्पः	सर्पाणामस्मि	वासुकिः ॥
<i>Prajanaś-cā-smi</i>	<i>kandarpaḥ</i>	<i>sarpāṇām-asmi</i>	<i>vāsukiḥ</i>
The progenitor and	am I Kandarpa,	of serpents I am	Vāsuki.

Of weapons, I am the thunderbolt, of cows, I am the Milch-Cow of desires, and am the progenitor Kandarpa, of Serpents I am Vāsuki,

(29)

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
Anantas-cā-smi nāgānām Varuṇo yādasām-aham |
 Ananta and I am of the Serpents Varuṇa of dwellers of waters
 I (am)

पितृणामर्यमः चास्मि यमः संयमतामहम् ॥
Pitrṇām-aryamā cā-smi yamaḥ saṁyamatām-aham ||
 Of the Fathers and am I Yama of those who maintain
 Aryamā discipline I am

Of the Serpents, I am Ananta, of the dwellers of waters, I Varuṇa, of the Fathers, Aryamā and I am Yama of those who maintain discipline.

[Varuṇa held a high place among Vedic deities, as Lord of the Sky and of the moral order. In later times he is Lord of water.]

(30)

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
Prahlādaś-cā-smi daityānām kālaḥ kalayatām-aham |
 Prahlāda and I am of demons Time of Calculators I am
 मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥
Mṛgānām ca mṛgendro'ham vainateyas-ca pakṣiṇām ||
 Of animals, and, the Lord of Vainateya and of birds.
 Beasts I (Garuda)

Of demons I am Prahlāda, I, the Times among Calculators, and of animals, the Lord of Beasts, and of birds, I the Vainateya (Garūḍa, the bird sacred to Viṣṇu).

(31)

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
Pavanaḥ pavatām-asmi rāmaḥ śastrabhṛtām-aham |
 The wind of purifiers I am Rāma of weapon-bearers I

झषाणां मकरश्चास्मि स्रोतसामस्मि जान्हवी ॥
Jhasāṇām makaras-ca-smi srotasām-asmī jāhnavī ||
 Of fishes shark and I am of rivers I am Jāhnavī.

The wind am I of purifiers, Rama am I of weapon-bearers, and of fishes I am shark, and of rivers I am Jāhnavī (Ganges).

(32)

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
Sargāṇām-ādir-antaś-ca madhyam cai-vā-ham-arjuna |
 Of creations the Beginning, Middle am also I O Arjuna
 End, and

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥
Adhyātmavidyā vidyānām vādaḥ pravadatām-aham ||
 Essential-Self of Sciences the of debators, I
 Science dialectic

O Arjuna! of Creations, I am the beginning, the End and the Middle, of Sciences, the Science of Essential Self, and I the dialectic of debators.

(33)

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
Akṣarāṇām-akāro-'smi dvandvaḥ sāmāsikasya ca |
 Of letters the letter A, I am the pair of compounds and
 अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥
Aham-evā-kṣayaḥ kālo dhātā'ham viśvatomukhaḥ ||
 I verily imperishable Time the Creator I, facing every way.

I am the letter A of letters; of compounds, the pair; verily, I am Time imperishable, I, the creator facing every way.

(34)

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
Mṛtyuḥ sarvaharaś-cā-ham-udbhavaś-ca bhaviṣyatām |
 Death all embracing, and I, source and of, things to be
 कीर्तिः श्रीर्वक्त्र नारीणां स्मृतिर्मेधा
Kīrtiḥ śrīr-vāk-ca nārīṇāṁ smṛtir-medhā
 Fame Fortune Speech and of women memory intelligence
 धृतिः क्षमा ॥
dhṛtiḥ kṣamā ||
 steadfastness forgiveness.

I am the all-embracing Death, and the Source of things to be, and of Women, the Fame, Fortune, Speech, Memory, Intelligence, Steadfastness, Forgiveness.

(35)

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
Brhatsāma tathā sāmṇāṁ gāyatri chandasāmahaṁ |
 Brhatsāma likewise, of Sāmans Gāyatri of Metres I
 मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥
Māsānāṁ Mārgaśīrṣo-haṁ-ṛtūnāṁ kusumākaraḥ ||
 Of months Mārgaśīrṣa I of seasons, the flower-bearing.

Likewise, of Sāmans, the Brhatsāma, of metres I am Gāyatrī, of months, the Mārgaśīrṣa, of seasons I am the flower-bearing one.

(36)

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
Dyūtaṁ chalayatām-asmi tejas-tejasvinām-ahaṁ |
 The Dice-play of the gambling, splendour of the } I
 I am splendid }

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥
Jayo 'smi vyavasāyo 'smi sattvaṁ sattvavatāmaham ॥

Victory I am enterprise I am goodness of the Good I.

I am the Dice-play of the gambling, I am splendour of the splendid, Victory am I, Enterprise I am, goodness of the good am I.

Vyavasāya: Lassen renders as "Perseverantia"; Burnouf as "Conseil"; Telang as "industry". Śrīdhara explains it as the action of those who toil or make effort.

(37)

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
Vṛṣṇīnām Vāsudevo 'smi Pāṇḍavānām Dhananjayaḥ!

Of the Vṛṣṇis Vāsudeva I am of Pāṇḍava's Dhananjaya

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥
Munīnām-apy-ahaṁ Vyāsaḥ kavīnām-uśanā kaviḥ ॥

Of the Sages too I Vyāsa of poets Uśanā poet

Of the Vṛṣṇis I am Vāsudeva, of Pāṇḍavas, Dhananjaya, of sages, too, I, Vyāsa, of poets, poet Uśanā.

Vāsudeva—name of Kṛṣṇa, his father's name being Vasudeva, a son of Surā, a chief of the Aryan tribes called Yādavas.

Uśanā was the teacher of the Asuras or demons, (perhaps the aboriginal races of India). He is called 'the chief of the wise' in Bhāgavata Purāṇa and was the tutor of Bali, the King of the Asuras.

Verses from 21 to 40 seem to be interpretation of a later writer who tried to explain in details and illustrate the thought contained in Verses 19 and 20. Here Krishna, the Charioteer of Arjuna speaking to Arjuna says "I am Arjuna among Pāṇḍavas" which is incongruous.

(38)

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
Daṇḍo damayatām asmi nītir asmi jigīṣatām
 The Rod of those who I am, the Polity I am Victory-
 punish seekers

मौनं चैवास्मि गुह्यानां ज्ञानं
Maunam cai-vā-smi guhyānām jñānam
 Silence and too I am of silent things knowledge of

ज्ञानवतामहम् ॥

jñānavatām-aham ॥

those who know I.

I am the Rod of those who punish, I am the Polity of the seekers of Victory, and, too, silence am I of things silent, knowledge I (am) of those who know.

(39)

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
Yac-cā-pi sarvabhūtānām bijam tadahamarjuna |
 That and also, of all creatures, the seed, that I, O Arjuna
 न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥
Na tad-asti vinā yat-syān-mayā bhūtam carācaram ॥
 Not there is without which exists } exists moving or not
 by me } moving.

That also, O Arjuna, which is the seed of every being, am I; nor without me there exists anything moving or not moving.

(40)

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
Nā-'nto-'sti mama divyānām vibhūtīnām parantapa |
 Not end there is of me of divine pervading O Arjuna!
 powers

Or what is it to you by knowing this long (lesson)
O Arjuna! I support this entire universe pervading
it with one part of myself.

इति श्रीमद्भगवद्गीता विभूतियोगो नाम
Iti Śrīmad-Bhagavadgītā-Vibhūtiyogo nāma

Thus in the Bhagavadgita, this is the Pervading Power. named

दशमोऽध्यायः ॥

daśamo 'dhyāyah ||

tenth Chapter

Thus in the Bhagavadgītā, this is the Tenth
Chapter named Union Through Pervading Power.

CHAPTER XI

अर्जुन उवाच

Arjuna uvāca

Arjuna said:

(1)

मदनुग्रहाय

परमं

Mad-anugrahāya paramam

As favour to me supreme

गुह्यमध्यात्मसंज्ञितम् ।

guhyam-adhyātmasamjñitam

mystery called Essential Self

यत्त्वयोक्तं

वचस्तेन

मोहोऽयं

विगतो

मम ॥

Yat-tvyo-ktam vacas-tena moho 'yam vigato mama ॥

What by you has } words delusion is mine.
been said } by them this destroyed,

As favour to me, the Supreme Mystery called Essential Self has been declared by you; by thy words my delusion has been destroyed.

(2)

भवाप्ययी

हि

भूतानां

श्रुतौ

विस्तराशो

मया ।

Bhavāpyayau hi bhūtānām śrutau vistaraśo mayā |

Origin and indeed of beings heard in full by me
destruction

त्वत्तः कमलपत्राक्ष माहात्म्यमपि
Tvattaḥ kamalapatrākṣa mähātmyam api
 From thee O Lotus-eyed majesty also

चाव्ययम् ॥
cā 'vyayam |
 and imperishable.

The origin and distruction of beings is heard by me in full from thee O Lotus-eyed! and also thy imperishable majesty.

Mähātmyam: Lassen and Burnouf translate it as "Magnanimitas"; Thomson as "greatness"; Dr. Lorinser as "Majestat". It refers to the greatness described in the preceding Chapter.

(3)

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
Evam-etad-yathā 'ttha tvam-ātmānaṁ paramēśvara |
 Even this as described thou thyself O Highest Lord
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥
Draṣṭum-icchāmi te rūpam-aiśvaraṁ puruṣottama |
 To behold I crave that form as Lord Person Supreme.

O Highest Lord! even as thou describest thyself, so I have to behold that form as Lord, O Person Supreme!

(4)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
Manyase yadi tacchakyaṁ mayā draṣṭum iti, prabho |
 Thou } if that is able, by me to see so O Lord!
 thinkest }

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥
Yogeshvara tato me tvam darśayātmānam-avyayam ॥
 Of Lord of } then to me thou reveal thy Self immutable.
 Power }

O Lord! if thou thinkest that I am able to see that, then, O Lord of Power! reveal thou thy immutable Self to me.

श्रीभगवानुवाच
 (Śrībhagavān-uvāca)

The Lord Spoke:

(5)

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
Paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ ॥
 Behold my O Partha Forms in hundreds and thousands
 नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥
Nānāvidhāni divyāni nānāvarnākṛtīni ca ॥
 Of various kinds divine various in colour, shape and.

O Pārtha! Behold my forms in hundreds and thousands, of various kinds, divine, various in colour and shape.

(6)

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
Paśyādityān-vasūn-rudrān aśvinau marutas-tathā ॥
 Behold Sun-spirits, Radiant Lords, Lords of the Maruts as well
 destruction, the two Asvins

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥
Bahūny-adṛṣṭapūrvāṇi paśyāścaryāṇi Bhārata ॥
 Many, never seen before behold marvels O Bhārata.

O Bhārata! (Arjuna) Behold the Sun-spirits, Radiant Lords, Lords of Destruction, the two Asvins, Maruts, also many marvels never seen before, behold (now).

The Adityas are the twelve solar dieties for the twelve months of the year. The *Maruts* are the storm gods, said to be created by Indra.

The Asvins are the Vedic gods, where they are personified differently at different times. Yaska's statement "Who are the Asvins? Some say the earth and the sky, some the sun and the moon, but the historians say they are two princes" leaves no doubt that their transfiguration as divine physicians was a later development. They were two princes well known, but the heroes were transformed into divinities and were made the sun, the moon, the sky and the earth at different periods. Long after Nirukta's time they were made divine physicians, because, Yaska, while admitting the earlier traditions of the gods, does not mention them as divine physicians. (See Women in the Vedic Age)

(7)

इहैकस्थं	जगत्कृत्स्नं	पश्याद्य	सचराचरम् ।
<i>Ihaikastham</i>	<i>jagat-kṛtsnam</i>	<i>paśyā-dya</i>	<i>sacarācaram</i>
Here concentrated	universe entire	behold to-day	with moving and unmoving
मम देहे	गुडाकेश	यच्चान्यद्दृष्टुमिच्छसि ॥	
<i>Mama dehe</i>	<i>guḍākeśa</i>	<i>yac-cā 'nyad</i>	<i>draṣṭum icchasi</i>
My	in body O Guḍākeśa	what and else	to see desirest.

O Guḍākeśo! (Arjuna) behold in my body to-day concentrated here the entire universe, with moving

and unmoving (objects) and whatever else thou desirest to see.

(8)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
Na tu mām śakyase draṣṭum anenai 'va svacakṣuṣā ।
 Not but me be able to see by these only with your
 own eyes

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥
Divyaṁ dadāmi te cakṣuḥ paśya me yogam-aiśvaraṁ ॥
 Divine I give to thee eyes, behold my power as Lord.

But you, with your own eyes, cannot be able to see me only by these eyes; I give thee divine eyes; behold my Power as Lord.

संजय उवाच
 (Sañjaya uvāca)

Sañjaya said:

(9)

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
Evam-uktvā tato Rājan mahāyogeśvaro Hariḥ ।
 So saying then O King great-Power-lord Hariḥ

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥
Darśayāmāsa Pārthāya paramaṁ rūpam-aiśvaraṁ ॥
 Revealed to Pārtha Supreme Form as Lord.

Then O King! so saying, Hari, Lord of Great Power, revealed to Pārtha (Arjuna) his Supreme Form as Lord,

(10)

अनेक वक्त्रनयनमनेकाद्भुतदर्शनम् ।

Anekavaktra-nayanam-anekād-bhuta-darśanam |

Of many months, eyes, of many marvellous visions

अनेक दिव्याभरणं दिव्यानेकोद्यतायुधम् ॥

Anekadivyaābharanam divyāneko-dyatāyudham ||

Many divine ornaments, divine many uplifted weapons.

Many mouths and eyes, many marvellous visions,
many divine ornaments, many divine uplifted
weapons.

(11)

दिव्यमाल्याम्बरधरं

दिव्यगन्धानुलेपनम् ।

Divyamālyāambaradharam ' *divyagandhānulepanam* !

Celestial-garlands-raiments
clad in

with celestial
perfumed-ointments

सर्वाश्चर्यमयं

देवमनन्तं

विश्वतोमुखम् ॥

Sarvāścaryamayam devam anantam viśvatomukham ||

All-marvellous resplendent, infinite facing every way.

Clad in celestial garlands and raiments, with
celestial perfumed ointments, the all-marvellous,
resplendent Infinite, facing every way.

(12)

दिवि

सूर्यसहस्रस्य

भवेद्युगपदुत्थिता ।

Divi sūryasahasrasya bhavedyugapad-utthitā |

In the sky, suns-thousands, of it were at once to rise :

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥

Yadi bhāḥ sadṛśī sā syād-bhāsa-tasya mahātmanah ||

If blaze like that would be splendour mighty one.
of that

If thousands of Suns were to rise at once in the Sky and blaze that would be like the splendour of that mighty one.

(13)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
Tatraikastham jagatkṛtsnam pravibhaktam-anekadhā |

There Universe entire divided into many parts
 concentrated

अपश्यदेव देवस्य शरीरे पाण्डवस्तदा ॥
Apaśyad-deva devasya śarīre Pāṇḍavas-tadā ||
 Saw of the god of gods, in body, Pāṇḍu's son then.

Pāṇḍu's son, then, saw in the body of the god of gods, entire universe concentrated there, divided into many parts.

(14)

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
Tataḥ sa vismayāviṣṭo hṛṣṭaromā Dhanañjayaḥ |

Then he filled with wonder with hair Dhananjaya (Arjuna)
 astir,

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥
Praṇamya śirasā devam kṛtāñjalir-abhāṣata ||
 Bowing, his head, to the god with folded hands said.

Then Dhanañjaya (Arjuna) filled with wonder, with hair astir, bowing with his head to the god, with folded hands said:

अर्जुन उवाच (*Arjuna uvāca*)

Arjuna spoke:

(15)

पश्यामि देवांस्तव देव देहे
Paśyāmi devāms-tava deva dehe
 I see, all gods in thy O god body

सर्वास्तथा भूतविशेषसंघान् ।
sarvāms-tathā bhūtaviśeṣasaṁghān |

All likewise beings-diverse-hosts

ब्रह्माण्मीशं कमलासनस्थ
Brahmāṇam-īśam kamalāsanastha-

Brahma the god on the lotus-seat seated

मृषीश्च सर्वानुरगाश्च दिव्यान् ॥
mṛṣīmś-ca sarvān-uragāmś-ca divyān ||

Seers and all snakes and divine.

I see, O Lord, in thy body all gods and likewise all diverse hosts of beings, the god Brahmā seated on his lotus-seat, and all seers, and snakes divine.

(16)

अनेकबाहूदरवक्त्र नेत्रं
Anekaabāhūdaravaktra netraṁ

Many arms bellies faces eyes

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
paśyāmi tvāṁ sarvato 'nantarūpaṁ |

I see thee on all sides infinite in form

नान्तं न मध्यं न पुनस्तवादि
Nā-ntaṁ na madhyaṁ na punas-tavā-dim

No. end no middle nor again thy beginning

पश्यामि विश्वेश्वर विश्वरूपम् ।
paśyāmi viśveśvara viśvarūpaṁ ||

I see O Universal Lord, Universal Form.

With many arms, bellies, faces (and) eyes, I see thee on all sides infinite in form; no end, no middle nor yet thy beginning I see, O Universal Lord, Universal Form!

(17)

किरीटिनं गदिनं चक्रिणं च
Kirīṭinam gadinam cakriṇam ca

With crown mace disc and

तेजोराशि सर्वतो दीप्तिमन्तम् ।
tejorāśim sarvato dīptimantaṁ ।

A mass of glow, on all sides gleaming

पश्यामि त्वां दुर्निरिक्ष्यं समन्ता-
Paśyāmi tvāṁ durnirikṣyaṁ samantā-

I see thee hard to look upon round about

दीप्तानलार्कद्युतिमप्रमेयम् ॥
dīptānalārkaḍyutimaprameyaṁ ॥

Burning fire, sun's radiance, incomprehensible.

With crown, mace, disc, a mass of glow gleaming on all sides, I see thee; hard to look upon, radiant as the burning fire, sun's radiance on every side incomprehensible.

(18)

त्वमक्षरं परमं वेदितव्यं
Tvam-akṣaram paramaṁ veditavyaṁ

Thou Imperishable Supreme to be known

त्वमस्य विश्वस्य परं निधानम् ।
Tvam-asya viśvasya paramaṁ nidhānaṁ ॥

Thou of this Universe supreme resting-place

त्वमव्ययः शाश्वतधर्मगोप्ता
Tvam-avyayaḥ śāśvata dharma-goptā

Thou changeless eternal law's guardian

सनातनस्त्वं पुरुषो मतो मे ॥
sanātanas-tvaṁ puruṣo mato me ॥

Everlasting thou Person deem I.

Thou art Imperishable, the Supreme to be known,
thou art the Supreme resting-place of this Universe,
thou art the changeless guardian of Eternal Law. I
deem, thou art the Everlasting Person.

(19)

अनादिमध्यान्तमनन्तवीर्य-

Anādimadhyāntam anantavīryam

With no Beginning, Middle, End Infinite, might

मनन्तबाहुं शशिसूर्यनेत्रम् ।

ananta bāhum śaśisūryanetram |

Infinite arms Moon, sun thine eyes

पश्यामि त्वां दीप्तहुताशवक्त्रं

Paśyāmi tvāṁ diptahutāśavaktram

I see thee kindled as fire thy face

स्वतेजसा विश्वमिदं तपन्तम् ॥

svatejasā viśvam-idam tapantam ||

By own radiance world this dost give heat.

I see thee with no beginning, middle, end, infinite
in might, with infinite arms, with the Sun and Moon
for eyes, with face glowing as fire. Thou dost give
heat to this World by thy own radiance.

(20)

द्यावापृथिव्योरिदमन्तरं

हि

Dyāvā-prthivyor-idam-antaram hi

Of heaven earth this space between

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

vyāptam tvayaikena diśaś-ca sarvāḥ |

Pervading by Thee alone directions and all

दृष्टाद्भुतं रूपमुग्रं तवेदं
Dr̥ṣṭvādbhutaṁ rūpam-ugraṁ tave-daṁ
 Seeing this marvellous form terrible of thine, this

लोकत्रयं प्रव्यथितं महात्मन् ॥
loka-trayaṁ pravvyathitaṁ mahātman ॥
 Worlds three shudder O mighty one.

This space between heaven and earth is pervaded by thee alone, also all the directions; seeing this marvellous, terrible form of thine, the three worlds shudder, O mighty one.

(21)

अमी हि त्वां सुरसंघा विशन्ति
Amī hi tvāṁ surasaṁghā viśanti
 These verily to thee hosts of dieties enter

केचिद्भीता प्राञ्जलयो गृणन्ति ।
Kecid-bhītaḥ prāñjalayo gr̥ṇanti ।
 Some in fear with folded hands bend to thee

स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
Svastītyuktvā mahar̥ṣisiddhasaṁghāḥ
 'All hail' crying great sages
 perfected ones in hosts

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ ॥
 Adore thee by hymns of abounding praise.

Unto thee these hosts of gods enter; some in fear bend to thee with folded hands; crying "All Hail" Great Seers and Perfect Ones praise thee in hosts with hymns of abounding praise.

Puṣkalābhiḥ: Lassen renders as "Hymnis perpuleris". Śaṅkara explains as *Sampurna* or full, complete. Burnouf renders as "dans de sublimes contiques".

(22)

रुद्रादित्या वसवो ये च साध्या
Rudrādityā vasavo ye ca sādhyā

The Rudras, Ādityas Vasus those and Sādhyas

विश्वेऽश्विनौ मरुतश्चोष्मपाश्च
Viśve 'śvinau marutas-coṣmapāś-ca |

Viśvas-Asvins Maruts heat-drinkers and

गन्धर्वयक्षासुरसिद्धसंघा
Gandharva-yakṣāsura-siddha-saṁghā

Gandharvas yakṣas demons siddhas hosts of

वीक्ष्यन्ते त्वां विस्मिताश्चैव सर्वे ॥
vikṣyante tvāṁ vismitāś-caiva sarve ||

Gazing on thee astonished and as if all.

The Rudras, (Spirits of Destruction), the Ādityās (Spirits of the Sun) the Vasus (the Radiant gods), the Sādhyas (Spirits of the Sky), the Viśvas (the lesser Gods), the Āśvins (the two Horsemen), the Maruts (the Storm-Lords), and the manes (heat-drinkers) and the hosts of Gandharvas (Celestial Choir), Yakṣas (goblins), Asuras (the Devils) and Siddhas (perfect ones)—gaze at thee with wonder.

(23)

रूपं महत्ते बहुवक्त्रनेत्रं
Rūpaṁ mahatte bahu-vaktra-netraṁ

Form great thine with many mouths, eyes

महाबाहो बहुबाहुरूपादम् ।
mahābāho bahu-bāhū-rupādam |
 O mighty-armed many arms, thighs, feet

बहूदरं

बहुदंष्ट्राकरालं

*Bahūdaram**bahudamṣṭrākarālam*

With many bellies, many teeth, terrible

दृष्ट्वा लोकाः

प्रव्यथितास्तथाहम् ॥

*dr̥ṣṭvā lokāḥ**pravyathitās-tathā-ham* ॥

Seeing the worlds quake so I.

Beholding thy majestic form with many mouths,
eyes, with many arms, thighs, feet, with many bellies.
terrible with many teeth, the worlds quake, so do I.

(24)

नभस्पृशं

दीप्तमनेकवर्णं

*Nabhaṣpṛśam**diptam-anekavarṇam*

Touching the sky, gleaming with various hues

व्यात्ताननं

दीप्तविशाल नेत्रं ।

*vyāttānanam**diptaviśāla-netraṁ* ।

With open mouth large glowing eyes

दृष्ट्वा हि त्वां

प्रव्यथितान्तरात्मा

Dr̥ṣṭvā hi tvāṁ pravyathitāntarātmā

Seeing verily Thee trembles inner Self

धृतिं न विन्दामि शमं च विष्णो ॥

Dhṛtim na vindāmi śamam ca viṣṇo ॥

Steadiness not find peace and O Viṣṇu

O Viṣṇu! seeing thee touching the sky, gleaming
with various hues, with open mouth, large glowing
eyes, my inner Self trembles, I find not steadiness
nor peace.

(25)

दंष्ट्राकरालानि च ते मुखानि
Daṁṣṭrākarālāni ca te mukhāni

With tusks terrible and thy mouths

दृष्ट्वैव कालानलसंनिभानि
dr̥ṣṭvaiva kālānalasaṁnibhāni |

Seeing as Time's flames enveloping

दिशो न जाने न लभे च शर्म
Dīśo na jāne na labhe ca śarma
 The quarters not know not find and happiness

प्रसीद देवेश जगन्निवास ॥
prasīda deveśa jagannivāsa ||

Be gracious O Lord of the gods, Refuge of the World!

Seeing thy mouths with terrible tusks, as times
 (Death's) enveloping flames, I know not the quarters,
 nor find happiness, O Lord of the gods! Refuge of the
 World! be gracious!

(26)

अमी च त्वां धृतराष्ट्रस्य पुत्राः
Amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ

These and to thee of Dhṛtarāṣṭra's sons

सर्वे सहैवावनिपालसंघैः
sarve sahai-vā-vanipālasaṁghaiḥ |

All with together King's hosts

भीष्मो द्रोणः सूतपुत्रस्तथासौ
bhīṣmo droṇaḥ sūtaputras-tathā-sau
 Bhīṣma Droṇa Charioteer's son yonder

सहास्मदीयैरपि योधमुख्यैः ॥
sahāsmadīyair-api yodhamukhyaiḥ ॥
 With our also chief-warriors

To thee, all these sons of Dhṛtarāṣṭra, together with hosts of kings, Bhīṣma, Droṇa, and yonder son of the charioteer, also with our chief warriors.

Sūta-putra: son of a charioteer, refers to Karṇa, the King of Anga or Orissia. He was supposed to be the son of Prithā before her marriage with Pāṇdu, and was drifted in a basket in the river by Prithā. Nandana, the Sūta or Charioteer of Dhṛtarāṣṭra picked him up and as he was childless brought him up as his son, hence he was known as *Sūta-putra*.

(27)

वक्त्राणि ते त्वरमाणा विशन्ति
Vaktrāṇi te tvaramāṇā viśanti
 To the mouths, they hasten to enter
 दंष्ट्राकरालानि भयानकानि
damṣṭrākarālāni bhayānakāni |
 With terrible tusks, inspiring fear
 केचिद्विलग्ना दशनान्तरेषु
Kecid-vilagnā daśanāntareṣu
 Some caught between the teeth
 संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥
samdrśyante cūrṇitairuttamāṅgaiḥ ॥
 Are seen with heads crushed.

They hasten to enter the mouth terrible with tusks, inspiring fear; some are caught between the teeth, (and) are seen with heads crushed.

(28)

यथा नदीनां बहवोऽम्बुवेगाः
Yathā nadīnāṃ bahavo 'mbuvegāḥ

As of rivers many torrents

समुद्रमेवाभिमुखा द्रवन्ति
samudramevā-bhimukhā dravanti |

To the Ocean only, towards flows

तथा तवामि नरलोकवीरा
Tathā tavā-mī naralokavīrā

So thy these heroes of the World of men
 विशन्ति वक्त्राण्यभिविज्वलन्ति ॥

viśanti vaktrāṇy-abhivijvalanti ||

Enter mouths blazing.

As the many torrents of rivers flow towards the ocean only, so these heroes of the world of men enter thy blazing mouths.

(29)

यथा प्रदीप्तं ज्वलनं पतङ्गा
Yathā pradīptam jvalanam patangā

As to lighted fire the moths

विशन्ति नाशाय समृद्धवेगाः
viśanti nāśāya samṛddhavegāḥ |

Enter for destruction with speed increased.

तथैव नाशाय विशन्ति लोका-स्तवापि
Tathai 'va nāśāya viśanti lokā-stavā' pi

So also for destruction enter the worlds In thine also

वक्त्राणि समृद्धवेगाः
vaktrāṇi samṛddhavegāḥ ||
 to mouths with increased speed.

As the moths enter with speed increased the lighted fire for destruction, so also the worlds enter with increased speed thy mouths for destruction.

(30)

लेलिह्यसे ग्रसमानः समन्ता-
Lelihyase grasamānaḥ samantā-

Licking up devouring around

ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः

llokān-samagrān-vadanair-jvaladbhiḥ

Worlds all with mouths flaming

तेजोभिरापूर्य जगत्समग्रं

Tejobhirāpūrya jagat samagraṁ

By rays filling world entire

भासस्तवोग्राः प्रतपन्ति विष्णो

bhāsas tavo 'grāḥ pratapanti viṣṇo

Radiance, thy fierce scorch O Viṣṇu!

O Viṣṇu! Licking up all the worlds around, devouring them with flaming mouths, by rays, filling this whole Universe, scorch it with thy fierce radiance.

(31)

आख्याहि मे को भवानुग्ररूपो
Ākhyāhi me ko bhavān-ugrarūpo

Tell indeed me who thou (art) with dire form

नमोऽस्तु ते देववर प्रसीद ।
namo 'stu te devavara prasīda

Salutation to thee chief of gods be gracious

विज्ञातुमिच्छामि भवन्तमाद्यं ।

Vijñātaum icchāmi bhavantam ādyam

To know I desire thee the Primal one

न हि प्रजानामि तव प्रवृत्तिम् ॥
na hi prajānāmi tava pravṛttim ||

Not indeed I understand thy coming forth to action.

Tell me indeed who thou art with so dire a form? Solutions to Thee, chief among gods; be gracious. I desire to know thee as the Primal one. I understand not thy coming forth to action.

Pravṛttim: going forth either in action or being. Lassen renders as "Haud presagio equidem quidnam pares"; Telang as "Thy deeds I understand not"; Śrīdhara and Śaṅkara interpret it as *Cestā*, movement, action.

श्रीभगवानुवाच
 (Śrībhagavān-uvāca)

The Lord spoke:

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
Kālo'smi lokakṣayakṛt-pravṛddho

Time (Doom) I am, world-destroying, grown mature

(32)

लोकान्समार्हतामिह प्रवृत्तः ।
lokān samāhartum-iha pravṛttaḥ |

Worlds in subduing here engaged

ऋतेऽपि त्वां न भविष्यन्ति सर्वे ।
ṛte'pi twān na bhaviṣyanti sarve |

Without even thee not shall be all

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥
Ye 'vasthitāḥ pratyanīkeṣu yodhāḥ ||

Those stationed, in the opposite ranks, warriors

Time am I, that comes to destroy worlds, grown mature, engaged here in subduing the world. Even without thee, all the warriors stationed in the opposite ranks shall not be (exist).

Kāla: time, means also Death. Lassen and Burnouf translate it as 'time', Thomson as 'Death'. In the Atharva-Veda *Kāla* is a god and hymns are sung to glorify *Kāla*. Vishṇu Purāṇa describes Time as a portion of Hari (V.6). Anand explains it as 'death'. Śrīdhara too is of the same opinion.

(33)

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
Tasmāt-tvaṁ uttiṣṭha yaśo labhasva
 Therefore thou arise glory gain

जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
jītvā śatrūn-bhukṣva rājyam samṛddham |
 Conquerring foes enjoy sovereignty prosperous

मयैवैते निहताः पूर्वमेव
Mayai 'vai-te nihatāḥ pūrvam-eva
 By me alone they, are slain before even

निमित्तमात्रं भव सव्यसाचिन् ।
nimittamātram bhava savyasācin ||
 Occasion only be O left-handed bow-man.

Arise therefore! gain glory, conquering the foes enjoy prosperous sovereignty. They are already slain alone by Me; only be thou the occasion, O left-handed bowman!

(34)

द्रोणं च भीष्मं च जयद्रथं च
Droṇaṁ ca bhiṣmaṁ ca jayadrathaṁ ca

Droṇa and Bhiṣma and Jayadratha and

कर्णं तथान्यानि च योधवीरान् ।
karṇaṁ tathānyāni ca yodhavīrān |

Karṇa also other and warriors mighty

मया हतास्त्वं जहि मा व्यथिष्ठा
Mayā hatāms-tvaṁ jahi mā vyathiṣṭhā

By me, are slain thou killest, don't be dismayed

युद्धस्व जेतासि रणे सपत्नान् ॥
yuddhasva jetā si raṇe sapatnān ||

Fight shalt conquer in battle thine enemies.

Droṇa, Bhiṣma, Jayadratha, Karṇa and other mighty warriors are slain by me; slay thou, be not dismayed. Fight! thou shalt conquer thy foes in the battle.

संजय उवाच

(*Sañjaya uvāca*)

Sanjaya spoke:

(35)

एतच्छ्रुत्वा वचनं केशवस्य
Etac-śhrutvā vacanam keśavasya

These hearing words of Keśava

कृताञ्जलिर्वेपमानः किरिटी ।
kṛtāñjalīr-vepamānaḥ kirīṭi |

With joined palms trembling, kirīṭi (Arjuna)

नमस्कृत्वा भूय एवाह कृष्णं
Namaskṛtvā bhūya evā-ha kṛṣṇaṁ
 Bowing down again thus said to Kṛṣṇa

सगद्गदं भीतभीतः प्रणम्य ॥
Sagadgaḁaṁ bhītabhītaḥ praṇamya ॥
 With faltering, with great fear, prostrating.

Hearing this word of Keśava, Kirīti (Arjuna) trembling with joined palms, bowing down again and prostrating with great fear, said to Kṛṣṇa with faltering (voice).

अर्जुन उवाच
 (*Arjuna uvāca*)
 Arjuna spoke:

(36)

स्थाने हृषीकेश तव प्रकीर्त्या
Sthāne Hṛṣīkeśa tava prakīrtyā
 Justly O Hṛṣikeṣa thy in glorifying

जगत्प्रहृष्यत्यनुरज्यते च ।
jagatprahr̥ṣyatyanurajyate ca |
 The world is moved to joy to love and

रक्षांसि भीतानि दिशो द्रवन्ति
Rakṣāṁsi bhītāni diśo dravanti
 The Rākṣasas terrified in directions are running

सर्वे नमस्यन्ति च सिद्धसंघाः ॥
sarve namasyanti ca siddhasaṁghāḥ ॥
 All are bowing down and hosts of perfected ones.

Justly is the universe moved to joy and love in thy glorification, O Hṛṣikesā! The Rākṣasas (monsters) run away in all directions in fear and all hosts of perfected ones bow down to thee.

(37)

कस्माच्च	ते	न	नमेरन्महात्मन
<i>Kasmāc-ca</i>	<i>te</i>	<i>na</i>	<i>nameran-mahātman</i>
Wherefore and	they	not	should do reverence,
			O Mighty One

गरीयसे	ब्रह्मणोऽप्यादिकर्त्रे ।
<i>gariyase</i>	<i>brahmaṇo-py-ādikartre </i>
Greater	than Brahman even,
	the First Creator

अनन्त	देवेश	जगन्निवास
<i>Ananta</i>	<i>deveśa</i>	<i>jagannivāsa</i>
Infinite	Lord of gods	Abode of the Universe

त्वमक्षरं	सदसत्तत्परं	यत् ॥
<i>tvamakṣaram</i>	<i>sadasattatparam</i>	<i>yat </i>
Thou imperishable	Being, not-being,	that.
	and what is beyond	

O mighty one! wherefore should not they do reverence to thee, the First Creator, greater even than Brahman Infinite Lord of gods, Abode of the Universe, thou Imperishable, the Being and not-being and what is beyond that.

Sadasattatparam yat: Lassen renders it as "Enti et non-enti quod subest"; Thomson as "The existing and non-existing, that which is supreme"; Telang as: "That which is That which is, not, and that what lies beyond."

(38)

त्वमादिदेवः	पुरुषः	पुराण-
<i>Tvam-ādidevaḥ</i>	<i>puruṣaḥ</i>	<i>purāṇas-</i>
Thou art First of Gods, the Person		Ancient

स्त्वमस्य विश्वस्य परं निधानम् ।

Tvam-asya viśvasya param nidhānam |

Thou of this Universe Supreme resting place

वेत्तामि वेद्यं च परं च धाम

vettā-si vedyam ca param ca dhāma

Knower that which is and Supreme and Abode
thou art, to be known

त्वया ततं विश्वमनन्तरूप ॥

tvayā tataṁ viśvamanantarūpa ||

By thee, pervaded, Universe, Infinite in form.

Thou art the First of gods. Person Ancient, the Supreme Resting-place of this Universe; thou, the knower and that which is to be known, and the Supreme Abode. O Infinite in Form! by thee is pervaded this Universe.

(39)

वायुर्यमोऽग्निर्वरुणः शशाङ्कः

Vāyur yamo 'gnir Varuṇaḥ śāśāṅkaḥ'

Vāyu Yama Fire Varuna the Moon

प्रजापतिस्त्वं प्रपितामहश्च ।

Prajāpatis-tvam prapitāmahaśca |

Prajāpati, thou art the great-grandfather and

नमो नमस्तेऽस्तु सहस्रकृत्वः

Namo namaste'ṣtu sahasra-kṛtvaḥ

Reverence reverence to thee a thousand times

पुनश्च भूयोऽपि नमो नमस्ते ॥

punaś-ca bhūyo'pi namo namaste ||

Again and again yet reverence reverence to thee.

Vāyu (god of wind) Yama (god of death) Fire-god, Varuṇa (the god of the sea) and the Moon, the Prajāpati the great-grand-father of all, Thou art; reverence, reverence to thee a thousand times, and yet again and again reverence, reverence to thee.

Prajāpati: Lassen renders it as “Animantium sator”; Ānanda explains “as the great father of all the world.” Taitt. Samhita (vii, 1, 5) says “The Universe was formerly water. On it Prajāpati, becoming wind moved. He created Gods, Vasus, Rudras and Ādityas.”

(40)

नमः पुरस्तादथ पृष्ठतस्ते
Namaḥ purastād-atha prṣṭhatas-te

reverence in front, then from behind to thee

नमोऽस्तु ते सर्वत एव सर्वे ।
Namo'stu te sarvata eva sarve |

reverence to thee from all sides, also, All

अनन्तवीर्यामितविक्रमस्त्वं
Anantavīryāmitavikramas-tvam

boundless in power, measureless in might thou (art)

सर्वं समाप्नोषि ततोऽसि सर्वः ॥
Sarvaṁ samāpnoṣi tato'si sarvaḥ ||

all thou dost fill therefore art thou all.

Reverence to thee from before and behind; reverence to thee from all sides, O All! thou art boundless in power, measureless in might; thou dost fill all; therefore art thou All.

(41)

सखेति मत्वा प्रसभं यदुक्तं
Sakhe-ti matvā prasabhaṁ yad uktam

Comrade as thinking in rudeness whatever was said

हे कृष्णा हे यादव हे सखेति ।
He kṛṣṇa he yādava he sakhe-ti |

O Kṛṣṇa O Yādava O Comrade

अजानता महिमानं तवेदं

Ajānatā mahimānaṁ tave-daṁ

not knowing majesty thine this

मया प्रमादात्प्रणयेन वापि ॥

Mayā pramādāt-praṇayena vā'pi ||

by me in negligence, in love or even.

Thinking thee as Comrade whatever was said by me in rudeness saying "O Kṛṣṇa, O yādava! or O comrade", not knowing this thy majesty. in negligence or even in love.

(42)

यच्चावहासार्थमसत्कृतोऽसि

Yac-cā-vahāśārtham-asatkṛto-asi

whatever by way of jest, disrespect has been shown

विहारशय्यासनभोजनेषु ।

Vihāra-śayyāsana-bhojaneṣu

while playing, lying, seated or while eating

एकोऽयवाप्यच्युत

तत्समक्षं

Eko 'thavā 'py-acyuta

tatsamakṣaṁ

alone or also O Acyuta in the presence of others

तत्क्षामये

त्वामहमप्रमेयम् ॥

Tat- kṣāmaye

tvām-aham-aprameyaṁ ||

that forgiveness I pray Thee I incomprehensible.

Whatever disrespect has been shown to thee in jest while playing, lying, sitting or eating alone or

in the presence of men—for all this O Acyuta! I
crave thy forgiveness (thou) incomprehensible.

(43)

पितामि	लोकस्य	चराचरस्य
<i>Pitāsi</i>	<i>lokasya</i>	<i>carā-carasya</i>

father art thou, of the world of the moving and the stationery

त्वमस्य	पूज्यञ्च	गुरुगरीयान् ।
<i>Tvaṁ-asya</i>	<i>pūjyaś-ca</i>	<i>gurur-garīyān</i> '

thou, of this, object of worship, and, master, revered.

न	त्वत्समोऽस्त्यभ्यधिकः	कुतोऽन्यो
<i>Na</i>	<i>tvatsamo-sty-abhyadhikaḥ</i>	<i>kuto-nyo</i>

not, thy equal, there is, one greater, than, how another

लोकत्रयेऽप्यप्रतिमप्रभावः ॥

Lokatrāye-py-apratimaprabhāvaḥ ॥

in the three worlds, even, whose power has no rival.

Father art thou of this world, of the moving and unmoving; thou art to be worshipped, its revered master; none thy equal there are; how, then, could there be a greater (one) in the three worlds, o thou, of unrivalled power!

Gururgariyān: Some MSS have 'gurorgariyān'; the Calcutta ed, the text of Madhusūdana and some other MSS have 'gurur' which means a 'teacher'. Thomson translates it "than that *Guru* himself" meaning Brahṁā; Śrīdhara's Commentary has "guror" but in the text it is "gurur" and explains it as 'gurutara' = more venerable. He says "Thus there is no other in the three worlds who is equal to thee in greatness." (C/o, Rel. Sects of the Hindu p. 63).

Manu II 233 has the following: "By reverencing mother one gains this world; by reverencing father, the intermediate world and by constant attention to his *guru* the World of Brahma (the highest heaven)."

(44)

तस्मात्प्रणम्य प्रणिधाय कायं
Tasmāt-praṇamya praṇidhāya kāyam

Therefore, bowing down, prostrating the body

प्रसादये स्वामहमीशमीड्यम् ।
Prasādaye T'vām-aham-īśamīdyam |

Pray for grace thee I the Lord adorable

पितेव पुत्रस्य सखेव सख्युः
Pite'va putrasya sakhe-va sakhyuḥ
as father, son, as comrade, of comrades

प्रियः प्रियायार्हसि देव सोढुम् ॥
Priyaḥ priyāyārhasi deva soḍhum ||
as lover to beloved is O god bear with me.

Therefore, bowing down, prostrating the body, I pray for Grace, I adore thee, O god adorable! as father to the son, as comrade to the comrade, as lover to the beloved, so bearest thou with me O Lord.

(45)

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
Adṛṣṭa pūrvam hr̥ṣito-smi dṛṣṭvā
what was never delighted, seeing
seen before, I am,

भयेन च प्रव्यथितं मनो मे ।
Bhayena ca pravyathitam mano me
with fear and quakes mind mine

तदेव मे दर्शय देवरूपं
Tad-eva me darśaya devarūpaṁ
 the other also, to me, show, O divine form (of thine)

प्रसीद देवेश जगन्निवास ॥
Prasīda devesā jagannivāsa
 be gracious lord of gods, Home of the Universe.

Seeing what was never seen before, I am delighted, my mind trembles with fear; so show me also the other form, O Lord! be gracious, Lord of gods and Home of the Universe!

(46)

किरीटिनं गदिनं चक्रहस्त-
Kirīṭinam gadinam cakrahastam
 with crown, with mace, with disc in hand
 -मिच्छामि त्वां द्रष्टुमहं तथैव ।
Ichchāmi tvāṁ draṣṭum-aham tathai-va
 I wish thee to see I even as before

तेनैव रूपेण चतुर्भुजेन
Tenai-va rūpeṇa caturbhujena
 so by that Form by four-armed

सहस्रबाहो भव विश्वमूर्ते ।
Sahasra-bāho bhava viśvamūrte ॥
 O thousand armed, be, O Universal form.

With crown, with mace, with disc in hand, I wish to see thee even as before; so take on that four-armed form, O thousand-armed! O Universal Form!

श्रीभगवानुवाच
(Śribhagavān-uvāca)

The Lord spoke.

(47)

मय।	प्रसन्नेन	तवार्जुनेदं
<i>Mayā</i>	<i>prasannena</i>	<i>tavārjune-dam</i>
by me,	by me pleased	to thee, O Arjuna! this
रूपं	परं	दर्शितमात्मयोगात् ।
<i>Rūpaṁ</i>	<i>paraṁ</i>	<i>darśitam-ātmayōgāt</i> ;
form	Supreme	is shown
		by my own power

तेजोमयं	विश्वमनन्तमाद्यं	
<i>Tejomayaṁ</i>	<i>viśva m-anantaṁ-ādyaṁ</i>	
luminous	universal, infinite primal	
यन्मे	त्वदन्येन	न दृष्टपूर्वम् ॥
<i>Yan-me</i>	<i>tvadanyena</i>	<i>na dr̥ṣṭapūrvam</i> ॥
which, of me	but thee	none has seen before.

This supreme form is shown to thee by me O Arjuna, who am pleased, and by my own power:—bright universal Infinite, primal, which none but thee, has seen before.

(48)

न	वेदयज्ञाध्ययनैर्न	दानै-
<i>Na</i>	<i>vedayajñādhyayanair-na</i>	<i>dānair</i>
not	by Vedas, sacrifice, study	neither by alms-giving
न च	क्रियाभिरन	तपोभिरुग्रैः ।
<i>Na ca</i>	<i>kriyābhir-na</i>	<i>tapobhir-ugraiḥ</i>
not even	by rites	nor austerities — severe

एवंरूपः शक्य अहं नृलोके ।
Evamrūpaḥ śakya ahaṁ nrloke
 this form able I in the world of men
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥
draṣṭum tvadanyena kurupravīra ॥
 to be seen. no other but thee O Kuru-hero!

Neither by Vedas, sacrifice, study, nor by alms-giving, even not by rites, nor by severe austerities, I am able to be seen in this form in this world of men by no other but thee, O hero of the Kurus!

(49)

मा ते व्यथा मा च विमृद्भावा
Mā te vyathā mā ca vimūḍhabhāvo
 not thou tremble, not and, be bewildered
 दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
Dr̥ṣṭvā rūpaṁ ghoramīdṛṅ-mame-dam̐ |
 on seeing the form terrific, mine, this
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
Vyapetabhīḥ Pṛitamanāḥ punas-tvaṁ
 Free from fear, with gladdened heart, again thou
 तदेव मे रूपमिदं प्रपश्य ॥
Tad-eva me rūpaṁ-idaṁ prapaśya ॥
 that other my form this behold.

Do not tremble. and do not be bewildered on seeing this terrific form of mine. Free from fear, with gladdened heart, again thou behold this other form of mine.

संजय उवाच
(*Sañjaya uvāca*)
Sanjaya said.

(50)

इत्यर्जुनं वामुदेवस्तथोक्त्वा
Ity-arjunaṁ Vāsudevastatho'ktvā
so to Arjuna son of Vasudevas so saying
स्वकं रूपं दर्शयामास भूयः ।
Svakaṁ rūpaṁ darśayāmāsa bhūyaḥ |
his own Form revealed again
आश्वामयामास च भीतमेनं
Āśvāsayā-māsa ca bhītam-enam
consoled and, terrified one
भूत्वा पुनः सौम्यवपुर्महात्मा ॥
Bhūtvā punaḥ saumyavapur-mahātmā |
Being again handsome body, the mighty one.

So saying the son of Vasudeva (Kṛṣṇa) revealed again his own form and consoled the terrified one by taking over again his own handsome body (form)—the mighty one.

अर्जुन उवाच
(*Arjuna uvāca*)
Arjuna said.

(51)

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
Drṣṭve 'daṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |
beholding this human Form thy handsome, O Janārdana

इदानीमस्मि संवृत्तः सचेताः प्रकृति गतः ॥
Idānīm-asmi samvṛttaḥ sacetāḥ prakṛtiṁ gataḥ ॥
 now I am collected in mind to normal state have come

Beholding thy handsome human form again O Janārdana! Now I am collected in mind and am in normal state.

श्रीभगवानुवाच
 (Śrībhagavān-uvāca)

The Lord said.

(52)

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
Sudurdaśam-idam rūpaṁ drṣṭavān-asī yaṁ-mama ;
 very hard to behold this Form thou hast seen that of mine
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥
Devā-apy-asya rūpasya nityaṁ darśana-kāṅkṣiṇaḥ ॥
 gods even of this Form daily to see are anxious.

Very hard to behold is this Form of mine thou hast seen; even the gods are anxious to see this form daily.

(53)

नाहं वेदेन तपसा न दानेन
Nāhaṁ vedair-na tapasā na dānena
 not I, by Vedas, not by meditation, nor by charity,
 न चेज्यया ।
na ce-jyayā |
 nor and, by sacrifice

शक्यं <i>Śakyaṁ</i>	एवविधो <i>evamvidho</i>	द्रष्टुं <i>draṣṭum</i>	दृष्टवानसि <i>dr̥ṣṭavān-si</i>
be able,	in such a way	to see	you have seen
		मां <i>mām</i>	यथा ॥ <i>yathā ॥</i>

Not by Vedas, not by meditation nor by charity and neither by sacrifice can I be seen in such a way as thou hast seen me.

(54)

भक्त्या <i>Bhaktiā</i>	त्वनन्यया <i>tv-ananyayā</i>	शक्यं <i>śakyaṁ</i>
by devotion,	only, by unswerving.	be able,
		अहमेवविधोऽर्जुन । <i>aḥam-evamvidho-rjuna</i>
		I in such a manner O Arjuna!

ज्ञातुं <i>Jñātum</i>	द्रष्टुं <i>dr̥ṣṭum</i>	च <i>ca</i>	तत्त्वेन <i>tatvena</i>	प्रवेष्टुं <i>praveṣṭum</i>	च <i>ca</i>
to be known,	seen,	and,	in truth,	to be entered and,	
				परंतप ॥ <i>parantapa ॥</i>	

O Parantapa.

O Arjuna! only by unswerving devotion I can be known, seen truly and entered in such a manner, O Parantapa (Arjuna).

(55)

मत्कर्मकृन्मत्परमो <i>Matkarmakṛn-matparamo</i>	मद्भक्तः <i>madbhaktaḥ</i>	सङ्गवर्जितः । <i>sangavarjitaḥ</i>
my work, who does, me as goal,	my votary,	free from attachment

निर्वैरः सर्वभूतेषु यः स मामेति
Nirvairah sarvabhūteṣu yaḥ sa mām-eti
 void of enmity to all creatures, who he, to me comes

पाण्डव ॥

pāṇḍava ॥

O Son of Pāṇḍu.

He who works unto me, with me as goal, my votary, free from attachment, void of enmity to all creatures, he comes to me, O son of Pāṇḍu!

इति श्रीमद्भगवद्गीता विश्वरूपयोगो
Iti Śrīmadbhagavadgītā Visvarūpayogo
 Thus in the Bhagavadgītā — Vision of the Universal Form.

नामैकादशोऽध्यायः ॥११॥

nāmai-kādaśo-dhyāyah ॥ 11 ॥

known as the Eleventh Chapter

Thus in the Bhagavadgītā—this is the Eleventh Chapter known as Vision of the Universal Form.

CHAPTER XII

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna said.

(1)

एवं मततयुक्ता ये भक्तास्त्वां पर्युपासते ।
Evam satatayuktā ye bhaktās-tvām paryupāsate |
thus, ever controlled, who, of devotees, thee worship
य चाप्यक्षरमव्यक्तं तेषां के
Ye cā-py-akṣaram-avyaktaṁ teṣāṁ ke
who, and, also, Imperishable, of these which
unmanifest

योगवित्तमाः ।

yogavittamāḥ ||

most versed in Yoga?

Of devotees who thus worship thee, ever controlled, and also who (worship) the Imperishable, unmanifest,—of these which are more versed in Yoga?

श्री भगवानुवाच
(*Śrībhagavān-uvāca*)

The Lord spoke.

(2)

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
Mayy-āveśya mano ye mām nityayuktā upāsate |
on me fixing mind who me, ever controlled worship

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥
Sraddhayā parayo-petās-te me yuktatamā matāḥ ॥
 with faith supreme by me masters of } deemed.
 endowed they control }

They who worship me ever-controlled fixing their mind on me, endowed with supreme faith. (they) are deemed by me as masters of Control.

(3)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
Ye tv-akṣaram-anirdesyam-avyaktam paryupāsate ॥
 who, but, the Imperishable, undefinable, unmanifest, worships
 सर्वत्रगमचिन्त्यं च कूटस्थमचलं
Sarvatragam-acintyaṁ ca kūṭastham-acalam-
 omnipresent, unthinkable, and who dwelleth the firm,
 on high.

ध्रुवम् ॥

dhruvaṁ ॥

the constant.

Who worships the Imperishable, undefinable, unmanifest, the omnipresent, unthinkable, who dwells on high, the firm and the constant.

(4)

संनियम्येन्द्रियग्राहं सर्वत्र समबुद्धयः ।
Samnniyamye-ndriyagrāhaṁ sarvatra samabuddhayaḥ ॥
 holding in check all the senses everywhere, equal in Judgment,
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
Te prāpnuvanti mām-eva sarvabhūtahite ratāḥ ॥
 they obtain me alone in the welfare of rejoice.
 all beings

Holding in check all senses, equal in judgement everywhere, they, who rejoice in the welfare of all beings, alone can obtain me.

(5)

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

Kleśo-'dhikataras-teṣām-avyaktāsaktacetasām |

the trouble, is greater to those, on the unmanifest, thoughts fixed.

अव्यक्ता हि गतिर्दुःखं देहवद्भिर्वाप्यते ॥

Avyaktā hi gatiṛ-duḥkham dehavadbhīr-avāpyate ||

Unmanifest's way is painful by those who have a body,
indeed is obtained.

For those whose thoughts are fixed on the unmanifested, the trouble is greater, indeed the way of the unmanifest is painful for obtaining (the goal) by those who have a body.

Gatiḥ: Telang renders it as 'goal'. It sometimes means place or seat. Śrīdhara explains as 'nishtā' place or condition.

(6)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

Ye tu sarvāṇi karmāṇi mayi samnyasya matparāḥ |

those but all works in me laying, bent on me.

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

Ananyenai-va yogena mām dhyāyanta upāsate ||

with undivided Control me meditating worship

With those who, laying all works on me, bent on me, meditate and worship me with undivided control,

(7)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
Teṣām-aham samuddhartā mṛtyusaṁsārasāgarāt ।
 of those I the deliverer from the ocean of mortal world
 भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥
Bhavāmi nacirāt-pārtha mayy-āveśitacetasām ॥
 I am straightway in me whose thoughts are fixed.
 O Partha

I am the deliverer of those whose thoughts are fixed on me, straightway O Pārtha! from the ocean of the mortal world.

(8)

मय्येव मन आधत्स्व मयि बुद्धि निवेशय ।
Mayy-eva mana ādhatsva mayi buddhim niveśaya ।
 on me alone mind set (thou) on me understanding shalt live
 निवसिष्यसि मय्येव अत ऊर्ध्व न संशयः ॥
Nivasiṣyasi mayy-eva ata ūrdhvaṁ na saṁśayaḥ ॥
 shalt thou live in me alone thereafter of this, no doubt

Set thou thy mind on me alone, thy understanding shalt live on me, thou shalt abide in me alone thereafter, of this no doubt (there is).

(9)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
Atha cittam samādhātum na saknoṣi mayi sthiram ।
 then if mind to concentrate not able in me firmly
 (thou)

अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥
Abhyāsayogena tato mām-icchā 'ptum dhananjaya ॥
 by constant then me wish to reach, O Dhananjaya
 devotion

If thou art not able to concentrate thy mind firmly in me then, by constant devotion wish to reach me, O Dhananjaya (Arjuna).

(10)

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
Abhyāse 'py asamartho 'si matkarmaparamo bhava |
 Constant devotion if unable art my work-supreme make
 (thou)

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥
Madartham-api karmāṇi kurvan-siddhim-avāpsyasi ||
 for my sake even works doing perfection shalt attain

If thou art unable in constant devotion, make my work thy supreme (aim); even by doing works for my sake, thou shalt attain perfection.

Matkarmaparamo bhava: Lassen renders it as “Mihi gratis operibus intentus esto”; Thomson as “Be intent on the performance of actions for me.” Śrīdhara explains “Works done from love to me.” Śankara explains “for my sake”.

(11)

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
Athai-tad-apy-aśakto-si kartuṁ madyogam-āśritaḥ |
 If this even unable art to do to my devotion take
 refuge

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥
Sarvakarmaphalatyāgaṁ tataḥ kuru yatātma-vān ||
 all works' fruits abandoning then do holding thyself
 in check

If thou art unable to do even this, take refuge in my devotion, abandoning the fruits of all works, do (it) holding thyself in check,

(12)

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं
Sreyo *hi jñānam-abhyāsāt-jñānād-dhyānam*
 better indeed is than than meditation
 knowledge constant knowledge

विशिष्यते ।
viśiṣyate |
 more excellent

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

Dhyānāt-karmaphalatyāgas-tyāgāc chāntir-anantaram ||
 than fruit of work from peace comes after
 meditation abandoning abandonment

Better indeed is knowledge than constant practice, meditation is more excellent than knowledge, abandoning fruits of works is better than meditation; from abandonment peace comes after.

Tyāgācchāntir-anantaram: Lassen renders it as "A renuntiatione tranquillitas proxime distat." Śānti is rendered by Burnouf as 'beatitude.' Śridhara explains as "By my favour there is immediately a rest from or cessation of worldly or earthly existence."

(13)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
Adveṣṭā *sarva-bhūtānām maitraḥ karuṇa eva ca* |
 hates no one of all the creatures friendly compassionate,
 also and

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥
Nirmamo nirahamkāraḥ samaduḥkha-sukhaḥ kṣamī ||
 free from vanity-free from same is sorrow and happiness } forgiving

He who hates none of all the creatures, and is friendly and compassionate, free from egoism, free from vanity, same in happiness and sorrow and forgiving.

(14)

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
Samtuṣṭaḥ satatam yogī yatātmā dṛḍhaniścayaḥ |
 content ever ascetic self-restrained firm in purpose
 मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे
Mayy-arpitamanobuddhir-yo me bhaktaḥ sa me
 on me fixed, mind, understanding, my, devotee, he my
 he,

प्रियः ॥

priyaḥ ||

dear

The Ascetic who is ever contented, self-restrained, firm in purpose, mind and understanding fixed on me—he is my devotee, he is my dear (one).

(15)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
Yasmān-no-dvijate loko lokān-no-dvijate ca yaḥ |
 whom not disturbs, the the world and him
 world, not troubles

हर्षमिर्षभयोद्वेगैर्मुक्तो यः स च मे
Harṣāmarṣabhayodvegair-mukto yaḥ sa ca me
 joy, wrath, fear, worry, free from, who, he, and my

प्रियः ॥

priyaḥ ||

dear

He whom the world disturbs not, who troubles not the world, free from joy, wrath, fear and worry, he is my dear (one).

(16)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
Anapekṣaḥ śucir-dakṣa udāsīno gatavyathaḥ |
 who hopes pure, adept, impartial, free from
 for nothing, distress of mind

सर्वारम्भपरित्यागी यो मदभक्तः
Sarvārambhaparityāgī yo madbhaktaḥ
 all initiative, he who abandons, he my devotee.

स मे प्रियः ॥
sa me priyaḥ |
 he my dear

He who hopes for nothing, pure, adept, impartial, free from distress of mind, he who abandons all initiative, he is my devotee, he is my dear (one).

. *Sarvārambha-parityāgī*: Lassen renders as "Omnibus inceptis qui renuntiavit"; Thomson as "free from any interest in his undertakings"; Śrīdhara as "to renounce active labour"; Telang as "who doth renounce all acts for fruit".

Anapeksha: literally "he who looks not about" Lassen renders it as "Nulla expectatione suspensus"; Thomson as "He who has no worldly expectations"; Burnouf as "L'homme sans arriere pensee"; Ananda and Śrīdhara as "free from all desire"; Telang as "unconcerned"; Śaṅkara as "one who has no regard for objects of sense",

(17)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
Yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati |

who not rejoices nor hates nor grieves nor longs for

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

Subhāśubha-parityāgī bhaktimān-yaḥ sa me priyaḥ ||

commendable harmful- devoted who he my dear
 abandoner

He who rejoices not, nor hates, nor grieves, nor longs for, abandons the commendable and the harmful and devoted, he is my dear (one).

(18)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
Samah śatrau ca mitre ca tathā mānāpamānayoḥ |

equal to enemy and to friend and alike in honour and dishonour

शीतोष्णसुखदुःखेषु समः सङ्गविर्वाजितः ॥

Śītoṣṇasukhaduḥkheṣu samah saṅgavivarjitaḥ ||

in cold, heat, pleasure, pain, equal free from attachment.

Who is equal to friend and enemy, alike in honour and dishonour, in cold, heat, pleasure and pain equal, and free from attachment.

(19)

तुल्यनिन्दास्तुतिर्मानि संतुष्टो येन केनचित् ।
Tulya-nindāstutir-maunī saṁtuṣṭo yena-kenacit |

equal in blame, praise, silent, contented with whatever comes

अनिकेतः स्थिरमतिर्भक्तिमा मे प्रियो नरः ॥

Aniketaḥ sthiramatir-bhaktimān-me priyo naraḥ ||

homeless, firm in judgment, devoted to me dear that man.

To whom blame and praise are equal, silent, contented with whatever comes, homeless, firm in judgement, devoted,—that man is dear to me.

(20)

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
Ye tu dharmyāmṛtam-idam yathoktam paryupāsate |
 who indeed, law, immortal, this as declared serve

श्रद्धाना मत्परमा भक्तास्तेऽतीव मे
Śraddadhānā matparamā bhaktās-te-'tīva me
 Men of faith, with me as goal, devotees they, very, to me,

प्रियाः ॥

priyāḥ |

dear.

Indeed, who serve this immortal law as has been declared, men of faith, with me as their goal—devotees, they are very dear to me.

Amṛtam: in Classical Sanskrit it means 'nectar'; but in the Rig-Veda it is used for 'immortality'. Here, too, it designates the same.

इति श्रीमद्भगवद्गीता भक्तियोगो नाम
Iti Śrīmadbhagavadgītā—Bhaktiyogo nāma

Thus in the Bhagavadgita—the Devotion of Worship. named

द्वादशोऽध्यायः ॥ १२ ॥

dvādaśo'dhyayah || 12 ||

twelfth chapter

Thus in Bhagavadgītā—this is the Twelfth Chapter known as Union through Devotion of Worship.

CHAPTER XIII

[In MS (D) in the Royal Library at Paris and two MSS of London, in the Calcutta edition of the Mahābhārata and in three other MSS the following Verse is found at the beginning of the Chapter. It seems to be a later interpolation.

अर्जुन उवाच
Arjuna Uvāca
Arjuna said

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
Prakṛtiṁ puruṣaṁ caivakshetraṁ kṣhetrajñam-eva ca
nature The (Great) and too the field the field-knowing and
Person (one) also

एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥
Etad veditum-icchāmi jñānam jñeyaṁ ca keśava ॥
this to know I wish knowledge that which and O Keśava.
is
to be known

O Keśava! I wish to know about Nature, also of the (Great) Person and also of the Field (matter) and of the one who knows the Field and of knowledge and of that which is to be known.

श्रीभगवानुवाच
(Śrībhagavān-uvāca)

The Lord spoke

(1)

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
Idaṁ śarīraṁ kaunteya kṣetram-ity-abhidhiyate |
This body O son of Kunti, Field, so, is designated

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
Etad-yo vetti taṁ prāhūḥ kṣetrajña iti tadvidaḥ ॥
 this who knows he is called knower of so who,
 the Field know it.

O Son of Kunti, this body is designated as field and who knows it, he is called knower of the Field.

Kshetra: literally a plain, a field; it refers to matter which is the object of the Soul.

(2)

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
Kṣetrajñaṁ cāpi mām viddhi sarvakṣetreṣu bhārata ॥
 knower of the and me know, in all Fields, O Bhārata
 Field, also

क्षेत्रक्षेत्रज्ञयोजनं यत्तज्ज्ञानं
Kṣetrakṣetrajñayor-jñānaṁ yat taj jñānaṁ
 Field, the Knower of the Field, what that knowledge
 Knowledge of

मतं मम ।
matam mama ॥
 true mine

Know me also as the knower of the Field, O Bhārata! The knowledge of the Field and the knower of the Field, I deem to be true knowledge.

(3)

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
Tat-kṣetraṁ yac ca yādṛk ca yadvikāri yataś-ca yat ॥
 that Field what and, of what and what whence what
 nature, modifications and

Brahma-sūtra-padaiḥ: There is a book by Bādarāyaṇa called *Brahma-Sutra*: Literally: *pada* is a foot, a measure, hence metre; *sūtra* is a thread and means the poetical distichs. Here the reference is not to that particular book but to any hymn in honour of Brahma.

(5)

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
Mahābhūtāny-ahamkāro buddhir avyaktam eva ca ।
 The great elements, self-sense, reason, unmanifest also and
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥
Indriyāṇi daśaikam ca pañca cendriyagocarāḥ ॥
 senses ten, one and five and objects of senses.

The great elements, self-sense, reason as also the unmanifest, the ten senses and the one and the five objects of senses.

(6)

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना
Ichchā dveṣaḥ sukhaṁ duḥkhaṁ samghātaś-cetanā
 desire hatred happiness sorrow friction intelligence
 धृतिः ।
dhṛtiḥ ।
 steadfastness

एतत्क्षेत्रं ममासेन सविकारमुदाहृतम् ।
Etat kṣetram samāsenā savikāram-udāhṛtam ॥
 this field in brief with modifications is illustrated.

Desire, hatred, happiness, sorrow, friction, intelligence, steadfastness, this, in brief, is the field with modifications, is explained.

(7)

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
Amānitvaṁ-adambhitvaṁ-ahimsā kṣāntir-ārjavam |
 modesty, sincerity, harmlessness, long-suffering, uprightness

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥
Ācāryopāsanam śaucaṁ sthairyam-ātmavinigrahaḥ ||
 service of the Master purity steadfastness, self-control.

Modesty, sincerity, harmlessness, long-suffering, uprightness, service of the Master, purity, steadfastness, self-control.

(8)

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
Indriyārtheṣu vairāgyam-anahaṁkāra eva ca |
 to the objects of desirelessness self-effacement also and
 senses

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥
Janma-mṛtyu-jarā-vyādhī-duḥkhadoṣānudarśanam ||
 birth, death, old age, disease, sorrow, perception of the evil of.

Desirelessness to the objects of senses, and also self-effacement, perception of the evil of birth, death, old age, disease and sorrow.

(9)

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
Asaktir-anabhiṣvangaḥ putra-dāra-grhādiṣu |
 absence of attachment, absence in son, wife, home
 of clinging, and the like

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ।
Nityam ca samacittatvam-iṣṭāniṣṭopapattiṣu ॥
 steady and equal mindedness in pleasant or unpleasant
 happenings.

Absence of attachment, absence of clinging to son, wife, home and the like and a steady, equal-mindedness to all pleasant and unpleasant happenings.

(10)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
Mayi cā-nanyayogena bhaktir-avyabhicārīṇī ॥
 in me and with exclusive devotion, with discipline constant

विविक्तदेश सेवित्वमर्गतिर्जनमंसदि ॥
Viviktadeśa-sevitvam-aratir-jānasamsadi ॥
 frequenting to lonely haunts, distaste for a crowd of men.

With exclusive devotion in me, with constant discipline, frequenting to lonely haunts, distaste for a crowd of men.

(11)

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
Adhyātma-jñānanityatvam tattvajñānārthadarsanam ॥
 in knowledge of the spirit-endeavour Knowledge of Truth, insight into the aim
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥
Etaj-jñānam-iti proktam-ajñānam yad-ato 'nyathā ॥
 this Knowledge so is declared ignorance that what is otherwise.

Endeavour in the knowledge of the Spirit, knowledge of truth, insight into its aim, this is declared

to be knowledge, all that which is otherwise is ignorance.

(12)

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
Jñeyam yat-tat-pravakṣyāmi yaj-jñātvā-mṛtamāśnute |
 to be that which, I shall which knowing immortality
 known, declare attains
 अनादिमत्परं ब्रह्म न सत्तन्नामदुच्यते ॥
Anādimat-param brahma na sat-tan-nā-sad-ucyate ||
 without beginning, Brahma, not Being that nor No-being
 supreme is said.

That which is to be known, I shall declare, knowing which one attains immortality, that Supreme Brahman, without beginning, who neither Being nor No-being is called.

[Śaṅkara says that *Sat* and *asat* refer here to a quality, an action or a relation, but as none of these is possible in the case of Brahma, neither word can be applied to him. Śrīdhara explains *sat* as *Vishaya* or object of sense and *asat* as that which is not perceived by the senses.]

(13)

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
Sarvataḥ pāṇipādam tat-sarvato-akṣi-śiro-mukham |
 everywhere with hands that, everywhere eyes, heads,
 and feet mouths
 सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥
Sarvataḥ śrutimal-loke sarvam-āvṛtya tiṣṭhati ||
 everywhere possessing all-pervading dwells.
 ears in
 the world

That which dwells in the world pervading all, with hands and feet everywhere, with eyes, heads, mouths in every direction, and possessing ears everywhere.

(14)

सर्वेन्द्रियगुणाभासं

सर्वेन्द्रियविवर्जितम् ।

Sarvendriya-guṇābhāsaṁ sarvendriyavivarjitaṁ |

all-senses—qualities—appears
to possess

all senses—void of

असक्तं

सर्वभृच्चैव

निर्गुणं

गुणभोक्तृ

च ॥

Asaktaṁ sarvabhṛc-cai-va nirguṇaṁ guṇabhoktr ca ||

unattached

all-supporting
yet and

strandless

yet enjoying and
the Strands.

Appears to possess all the qualities of senses, yet is void of all senses, unattached, yet supports all, strandless yet enjoys the strands.

Asaktaṁ: Lassen: "Affectu immune"; literally "unattached".

Guṇabhoktr: Lassen renders as "Qualitatibus fruens"; Burnouf as "Il perçoit tons les modes". The root *bhuj* = to eat; also means to possess, to enjoy. Hence Brahma uses the strands of Prakriti.

(15)

बहिरन्तश्च

भूतानामचरं

चरमेव

च ।

Bahir-antaś-ca bhūtānām-acaraṁ caraṁ-eva ca |

without within and, of creatures unmoving moving yet and

सूक्ष्मत्वात्तदविज्ञेयं

दूरस्थं

चान्तिके च तत् ॥

Sūkṣmatvāt-tad-avijñeyaṁ dūrasthaṁ cā-ntike ca tat ||

from subtlety, that, unable
to be known,

far away and near and He.

He is without of creatures yet within, unmoving yet moving, unable to be known from subtlety, far away and near.

(16)

अविभक्तं	च	भूतेषु	विभक्तमिव	च	स्थितम् ।
<i>Avibhaktam</i>	<i>ca</i>	<i>bhūteṣu</i>	<i>vibhaktam-iva</i>	<i>ca</i>	<i>sthitam</i> ।
undivided	and	in beings	divided as if	and	dwells
भूतभर्तृ	च	तज्ज्ञेयं	ग्रसिष्णु		
<i>Bhūtabhartṛ</i>	<i>ca</i>	<i>taj-jñeyam</i>	<i>grasiṣṇu</i>		
supporter of	and	that which is	their devourer,		
beings		to be known			

प्रभविष्णु च ॥
prabhaviṣṇu ca ॥
 creator, and.

Undivided, yet in beings dwells as if divided, supporter of beings, and is that which is to be known, their devourer and creator.

(17)

ज्योतिषामपि	तज्ज्योतिस्तमसः	परमुच्यते ।
<i>Jyotiṣām-api</i>	<i>taj-jyotis-tamasah</i>	<i>param-ucyate</i> ।
of luminaries even	that Light, of darkness,	beyond it is said
ज्ञानं	ज्ञेयं	ज्ञानगम्यं हृदि
<i>Jñānam</i>	<i>jñeyam</i>	<i>jñānagamyaṁ hr̥di</i>
Knowledge,	thing to be known,	the goal of knowledge in heart,

सर्वस्य धिष्टितम् ॥
sarvasya-dhiṣṭitam ॥
 of all established.

Light even of all luminaries, and he is said to be beyond darkness; he is knowledge, the thing to be

known, the goal of knowledge, established in the hearts of all.

Jñānaṁ, jñeyāṁ, jñānagamyāṁ: Burnouf has rendered as: 'Science, object de la Science, but de la science'; Thomson as "It is spiritual knowledge itself, the object of that knowledge to be obtained by spiritual knowledge". Thomson has *jñānajneyaṁ*: other MSS have *jñānaṁ*.

(18)

इति क्षेत्रं	तथा ज्ञानं	ज्ञेयं
<i>Iti kṣetraṁ</i>	<i>tathā-jñānaṁ</i>	<i>jñeyam</i>
Thus the Field,	as well as knowledge,	that which is to be known
	चोक्तं	समासतः ।
	<i>co-ktan</i>	<i>samāsataḥ</i>
	and declared	briefly
मद्भक्त	एतद्विज्ञाय	मद्भावायोपपद्यते ॥
<i>madbhakta</i>	<i>etad-vijñāya</i>	<i>madbhāvāyo-papadyate</i>
my devotee,	this, who knows,	my state obtains.

Thus briefly is declared the Field as well as knowledge, and that which is to be known. My devotee, who knows this obtains my state.

Upapadyate: Lassen and Burnouf render as "Comes to my nature"; Thomson as "Is conformed to my nature"; Śrīdhara as "He is fit for Union with Brahma".

(19)

प्रकृति	पुरुषं	चैव	विद्वचनादी	उभावपि ।
<i>Prakṛtiṁ</i>	<i>puruṣaṁ</i>	<i>cai-va</i>	<i>viddhy-anādī</i>	<i>ubhāv-api</i>
Nature	Person	and too	know, without	both too
			beginning,	

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥
Vikārāṁś-ca guṇāṁś-cai-va viddhi prakṛtisambhavān ||
 changes and Strands, and, too, know Nature-born.

Know, too, that Nature and Person are both without beginning, changes; and strands, too, know (them) as Nature-born.

Vikārāṁśca guṇāṁśca: Thomson renders as "Passions and the three qualities"; Śridhara explains: "Changes or modifications (*pariṇāma*) of the modes: pleasure, pain etc., which spring from *Prakṛiti*"; Telang translates *Vikāra* as "emanation".

(20)

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
Kārya-kāraṇa-kartṛtve hetuḥ prakṛtir-ucyate |
 effects causes in production cause, Nature, it is said
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥
Puruṣaḥ sukha-duḥkhānām bhoktṛtve-hetur-ucyate ||
 Person, of happiness and sorrow, in experiencing, cause,
 it is said.

It is said Nature is the cause in the production of effects and causes; and it is said that in experiencing happiness and sorrow, the Person is the cause.

Kāryakāraṇakartṛtve: Burnouf's version reads as *Kāya* meaning 'body'; but most of the MSS have '*kārya*' or 'effect'. Lassen following the Hindu scholiasts renders it as 'body': "In actione ministerii corporalis".

He who knows thus the Person and Nature together with Strands, though placed in any way, he is not born again.

(24)

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
Dhyānenā-tmani paśyanti kecid-ātmānam-ātmanā |
 by meditation in Self, see, some, Self, by Self

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥
Anye sāṅkhyena yogena karmayogena cāpare ||
 others by Sāṅkhya method by method of work and others.

Some see Self in self by self through meditation, others by Sāṅkhya method, others by the method of work.

(25)

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
Anye tve-vam-ajānantaḥ śrutvā-nyebhya upāsate |
 others yet, of this, not knowing, having heard, worship
 from others,

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥
Te-pi cā-titarnty-eva mṛtyuṁ śrutiparāyaṇāḥ ||
 these and, pass beyond, Death through devotion to Śruti
 even, (what was heard)

Yet others, not knowing of this, worship, having heard from others; even these, through devotion to Śruti (Vedas) (what they have heard,) pass beyond Death.

(26)

यावत्संजायते किञ्चित्मत्त्वं स्थावरजङ्गमम् ।
Yāvat-sañjāyate kiñcit-sattvaṁ sthāvarajaṅgamam |
 Whatsoever is any being motionless or moving
 produced

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भर्तृर्षभ ॥
Kṣetra-kṣetrajñā-samyogāt-tad-viddhi bharatarṣabha ||
 Field, knower of by union of, that, know O Prince
 the Field of Bharatas.

Whatsoever, motionless or moving is produced by any being. O Prince of Bharatas! know that it is by the Union of the Field and the knower of the Field.

(27)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
Samaṁ sarveṣu bhūteṣu tiṣṭantaṁ parameśvaraṁ |
 equally in all creatures dwelling Supreme Lord
 विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥
Vinaśyatsv-avinaśyantaṁ yaḥ paśyati sa paśyati ||
 as (they) perish perishing who sees he sees.
 not

He who sees the Supreme Lord dwelling equally in all creatures, who sees not perishing as they perish, he sees indeed!

(28)

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।
samaṁ paśyan-hi sarvatra samavasthitam-īśvaraṁ |
 equal seeing indeed everywhere dwelling alike the Lord.
 न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥
Na hinasty-ātmanā-tmānaṁ tato yāti parāṁ gatiṁ ||
 not harms by Self the Self then attains Supreme path,

Seeing the Lord equally dwelling alike, he harms not Self by self, and then attains the Supreme path.

(29)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

Prakṛtyai-va ca karmāṇi kriyamāṇāni sarvaśaḥ |

by Nature alone, and actions are performed entirely

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

Yaḥ paśyati tathā-tmānam-akartāraṁ sa paśyati ||

who sees likewise Self not-the doer he sees.

He who sees that actions are performed entirely by Nature alone, likewise who sees Self as not the doer, he sees.

(30)

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

Yadā bhūta-prthagbhāvam-ekastham-anupaśyati |

when being's diverse existence, on one resting, perceives

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥

Tata eva ca vistāraṁ brahma saṁpadyate tadā ||

thence only and expansion to Brahma attains then.

When the diverse existence of beings as resting on one is perceived, and thence only their expansion, then he attains to Brahman.

(31)

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

Anāditvān-nirguṇatvāt-paramātmā-yaṁ-avyayaḥ |

without without the Supreme this,
beginning qualities, Self, imperishable

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥
Śarīrastho-'pi kaunteya na karoti na lipyate
 dwelling in body O Son neither acts nor is polluted.
 though of Kunti

This Supreme Imperishable Self is without beginning, without qualities; O son of Kunti, though dwelling in body, neither acts nor is polluted.

(32)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
Yathā sarvagatam saukṣmyād-ākāśam no-palipyate |
 just as all-pervading, due to its subtlety, not polluted
 the ether

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥
Sarvatrā-vasthito dehe tathā-tmā no-palipyate ||
 everywhere abiding in body, likewise the Soul not polluted.

Just as the all-pervading ether is not polluted due to its subtlety, likewise the Soul, abiding in every body, is not polluted.

Sarvatrāvasthito dehe: Lassen renders as "Ubicunque Cum Corpore Congressus (spiritus); Thomson as "Present in every kind of body". Dr. Lorinser thinks that the reference is to Soul in the abstract as everywhere enclosed in bodies. Śrīdhara explains that the soul is not soiled and is not connected with the bodily faults of the modes. The soul has then no guilt or pollution upon it.

(33)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
Yathā prakāśayaty-ekaḥ kṛtsnam lokam-imam raviḥ |
 just as, illumines one, whole world this sun

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥
Kṣetram kṣetrī tathā kṛtsnam prakāśayati bhārata ॥
 the field, the dweller } so entirely illumines O son
 of the field } of Bharata!

Just as, this one sun illumines the whole world, so, O son of Bharata! the dweller in the Field illumines the Field entirely.

(34)

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
Kṣetra-kṣetrajñayor-evam-antarani jñāna-cakṣuṣā |
 Field knower of this difference by knowledge-eye
 the field

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति
Bhūta-prakṛti-mokṣam ca ye vidur-yānti
 of beings—(from) Nature—deliverance who know go
 ते परम् ॥
 te param ॥
 they to the supreme.

Who know with the eye of knowledge this difference between the Field and the knower of the Field, and of deliverance of beings from Nature, they go to the Supreme.

इति श्रीमद्भगवद्गीता.....क्षेत्रक्षेत्रज्ञयोगो
Iti Śrīmadbhagavadgītā.....kṣetra-kṣetrajña-yogo
 नाम त्रयोदशोऽध्यायः ॥
 nāmatrayodaśo-'dhyāyaḥ ॥

Thus in the Bhagavadgītā: this is the thirteenth Chapter named Union through the Field and the knower of the Field.

CHAPTER XIV

श्रीभगवानुवाच
(Śrībhagavān-uvāca)

The Lord Spoke

(1)

परं भूयः प्रवक्ष्यामि ज्ञानानां
Param bhūyaḥ pravakṣyāmi jñānānām
supreme again shall declare of knowledges

ज्ञानमुत्तमम् ।
jñānam-uttamam |
knowledge, best

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो
Yaj-jñātvā munayaḥ sarve parāṁ siddhim-ito
which knowing saints all, highest perfection hence

गताः ॥
gatāḥ ||
have gone.

Again shall I declare the supreme knowledge, of knowledges the best, knowing which, all saints have gone hence to highest perfection.

(2)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
Idam jñānam-upāśritya mama sādharmaṇyam-āgatāḥ |
this knowledge, resorting to my like nature become of

सर्गेऽपि नोपजायन्ते प्रलये न
Sarge-pi no'-pajāyante pralaye na
 at Creation even, not, they are at dissolution not
 born,

व्यथन्ति च ॥
vyathanti ca ॥
 disturbed and.

Resorting to this knowledge and becoming of like nature as me, they are not born even at Creation and not disturbed at dissolution.

Na Vyathanti: Lassen renders as "Non Percelluntur"; Burnouf as "La dissolution des choses ne les atteint pas"; Telang as "They do not suffer pain".

(3)

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं
Mama yonir-mahad-brahma tasmin-garbhani
 my womb Great Brahma in that the seed

दधाम्यहम् ।
dadhāmyaham
 lay I

संभवः सर्वभूतानां ततो भवति भारत ॥
Sambhavaḥ sarvabhūtānām tato bhavati bhārata ॥
 the birth of all creatures, from that, is, O Bhārata!

My womb is the Great Brahman, in that I lay the seed, from that is the birth of all creatures O, Bhārata!

(4)

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति
Sarvayoniṣu kaunteya mūrtayaḥ sambhavanti
 in all wombs O Kaunteya forms take birth

याः ।

yāḥ ।

whatsoever!

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥
Tāsāṁ brahma mahad-yonir-aham bījapradāḥ pitā ॥
 of these, Brahma, Great, Womb, I, seed-giving, father.

O Kaunteya! (Arjuna) whatsoever form takes birth in all wombs, the Great Brahma is the womb of these, I, the seed-giving father.

(5)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
Sattvaṁ rajas-tama iti guṇāḥ prakṛtisambhavāḥ ।
 goodness, energy, darkness so the Nature-born
 Strands

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥
Nibadhnanti mahābāho dehe dehinam-avyayam ॥
 they bind O thou of in body of the embodied soul,
 strong arms immutable.

Goodness, Energy and Darkness—so are the Strands born of Nature. O thou of Strong arms! they bind the immutable embodied Soul to the body.

(6)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
Tatra satvaṁ nirmalatvāt-prakāśakam-anāmayam ।
 therein Goodness, due to purity, is luminous, knows no
 sickness

सुखसङ्गेन बध्नाति जानसङ्गेन चानघ ॥
Sukhasaṅgena badhnāti jñānasaṅgena cā-nagha ॥
 with attachment it binds, with attachment and O
 to happiness to knowledge blameless one!

Therein, goodness is luminous due to its purity and free from sickness, it binds (the soul) with attachment of happiness, and with attachment of knowledge, O blameless one.

(7)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
Rajo rāgātmakam viddhi tṛṣṇāsaṅga-samudbhavam ।
 Energy passion-rested know thirst and attachment,
 thou, sprung from
 तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥
Tan-nibadhnāti kaunteya karmasaṅgena dehinam ॥
 that binds O Kaunteya, with attachment the embodied
 of work Soul.

Know thou that Energy is passion-rooted, and is sprung from thirst and attachment. O Kaunteya! that binds the embodied Soul with the attachment of work.

(8)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
Tamas-tv-ajñānajaṁ viddhi mohanaṁ sarvadehinām ।
 Darkness-indeed-born of know deludes, all embodied souls
 ignorance, thou,
 प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥
Pramādā-lasya-nidrābhis-tan-nibadhnāti bhārata ॥
 heedlessness-sluggishness-by slumber it binds O Bhārata!

Darkness indeed know thou, as born of ignorance; it deludes all embodied souls, it binds by heedlessness, sluggishness, and slumber, O Bhārata!

(9)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
Sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata |
 goodness to connects Energy to work O Bhārata!
 happiness
 ज्ञानभावं तु तमः प्रमादे सञ्जयत्युत ॥
Jñānam-āvṛtya tu tamaḥ pramāde sañjayaty-uta ||
 knowledge-covering but Darkness to heed- connects
 lessness

O Bhārata! goodness connects to happiness, Energy to work, but Darkness covering knowledge connects to heedlessness.

(10)

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
Rajas-tamaś-cā-bhibhūya sattvaṁ bhavati Bhārata |
 Energy, Darkness overpowering, goodness abides, O Bhārata!
 and,
 रजः सत्त्वं तमश्चैव तमः सत्त्वं
Rajaḥ sattvaṁ tamaś-cai-va tamaḥ sattvaṁ
 Energy, goodness, Darkness, and, also, Darkness, goodness,

रजस्तथा ॥

rajas-tathā ||

Energy, likewise

Goodness abides, O Bhārata! overpowering Energy and Darkness, Energy prevails Goodness and Darkness also, Darkness prevails likewise Goodness and Energy.

(11)

सर्वद्वारेषु देहेऽस्मिन्-प्रकाश उपजायते ।

Sarvadvāreṣu dehe-'smin-prakāśa upajāyate |

at all the gates, in body, in this, light, is begotten

ज्ञानं यदा तदा विद्याद्विवृद्धि मत्त्वमित्युत ॥

Jñānam yadā tadā vidyād-vivṛddhimsattvam-ity-uta ||

knowledge when, then, know, has increased, goodness, so also.

When knowledge is begotten as light at all the gates of this body, know then that goodness has increased.

(12)

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

lobhaḥ pravṛttir-ārambhaḥ karmaṇām-aśamaḥ sprhā

avarice activity enterprise, of works disquiet longing

रजस्येतानि जायन्ते विवृद्धं भरतर्षभ ॥

Rajasy-etāni jāyante vivṛddham bharatarṣabha ||

of Energy, these, are born, when Prince of Bharatas!
increase of,

O Prince of the Bharatas! avarice, activity, enterprise of works, disquiet and longing, these are born of Energy when increased.

(13)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

Aprakāśo-pravṛttiś-ca pramādo moha eva ca |

want of enlightenment and heedlessness delusion also and
inactivity

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥

Tamasy-etāni jāyante vivṛddhe kurunandana ||

of Darkness, these, are born, when O Prince of the
increased Kurus!

Want of enlightenment, inactivity, heedlessness, and also delusion, these are born of Darkness, when increased, O Prince of the Kurus!

(14)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
Yadā sattve pravṛddhe tu pralayam yāti dehabhṛt |
 when goodness has but, to comes to, the body-
 increased, dissolution, bearing Soul

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥
Tado-ttamavidāṁ lokān-amalān-pratipadyate ||
 then, who know the world spotless it attains.
 Highest

But when goodness has increased, when the body-bearing soul comes to dissolution, then to the spotless world of those who know the Highest, it attains.

Uttamavidāṁ: Lassen renders as "Oui summum norunt"; Thomson as "Who obtain the highest place" Burnouf as "les clairvoyants"; Śankara as "those who have a knowledge of the subtler forms of matter." Davies as "supremely wise".

(15)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
Rajasi pralayam gatvā karmasaṅgiṣu jāyate |
 in Energy dissolution, going to, among those is born
 attached to work,

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥
Tathā pralīnaśtamasi mūḍhayoniṣu jāyate ||
 likewise, dissolved, in in the wombs of is born,
 Darkness, the ignorant

Going to dissolution in Energy, (one) is born among those attached to work; likewise, when dissolved in Darkness, (one) is born in the wombs of the ignorant.

(16)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
Karmanah sukṛtasyāhuḥ sātvikam nirmalam phalam |
 of work of virtuous, good, stainless, fruit
 it is said,

रजसस्तु फलं दुःखमज्ञानं तमसः
Rajasas-tu phalam duḥkham-ajñānam tamasaḥ
 of Energy, verily fruit, sorrow, ignorance, of Darkness
 फलम् ।
phalam |
 fruit.

It is said, of work of the virtuous, stainless and good is its fruit; of Energy, the fruit is sorrow, and ignorance is the fruit of Darkness.

(17)

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
Sattvāt-samjāyate jñānam rajaso lobha eva ca |
 from goodness, is knowledge, from avarice, also, and
 born, Energy,

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥
Pramādamohau tamaso bhavato'jñānam-eva-ca ||
 heedlessness, of darkness, arise, ignorance, also, and
 delusion,

Of goodness is born knowledge, and from Energy avarice, heedlessness and delusion of darkness arise, also ignorance.

(18)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति
Ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti
 upwards, they go, in goodness in the abide,
 rest, middle

राजसाः ।

rājasāḥ ।

men of Energy

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥
Jaghanya-guṇavṛttisthā adho gacchanti tāmasāḥ ॥
 abiding in the state of downwards, go, men of
 lowest Strands darkness.

Those who in goodness rest go upwards; men of Energy abide in the middle, men of Darkness go downwards, abiding in the state of lowest strands.

(19)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
Nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati ।
 no other than the the worker, when, the beholder sees
 Strands,

गुणेभ्यश्च परं वेत्ति मद्भावं
Guṇebhyaś-ca paraṁ vetti mad-bhāvaṁ
 than the Strands, and, higher, knows, my, being,

सोऽधिगच्छति ॥

so-'dhigacchati ॥

he enters.

When no other worker than the strands the beholder sees, and knows (one) higher than the strands, he enters into my being.

(20)

गुणानेतानतीत्य	त्रीन्देही	देहसमुद्भवान् ।
<i>Guṇān-etān-atītya</i>	<i>trīṇ-dehī</i>	<i>dehasamudbhavān</i>
strands, these, crossing, beyond, }	three, the embodied Soul }	that spring from the body

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥

Janma-mṛtyu-jarā-duḥkhair-vimukto-'mṛtaṁ-aśnute ॥

birth death, old age, affliction, being freed, to immortality attains!

The embodied soul crossing beyond these three Strands that spring from the body, being freed from birth, death, old age, affliction, attains to immortality.

Dehasamudbhavān: Lassen renders as "E corpore genitis"; Thomson as "who co-originate with the body." Śrīdhara as "producing bodies which are modifications of them."

अर्जुन उवाच

(*Arjuna uvāca*)

Arjuna spoke:

(21)

कैलिङ्गैस्त्रीन्गुणानेतानतीतो	भवति	प्रभो ।
<i>Kair-lingais-trīṇ-guṇān-etān-atīto</i>	<i>bhavati</i>	<i>prabho</i>
by what, marks, three Strands, these, risen above,	is	O Lord!

किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥

Kimā-cāraḥ katham cai-tāṁs-trīṇ guṇān-ativartate |

What way of life? how, and, by these three, Strands, passes beyond?

O Lord! by what marks is he, who has risen above these three Strands, known? What is the way of life? And how does he pass beyond the three Strands?

श्रीभगवानुवाच

(Śrī Bhagavān uvāca)

The Lord spoke:

(22)

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
Prakāśaṁ ca pravr̥ttim ca mohameva ca Pāṇḍava |
 enlightenment and activity and delusion also and O Pāṇḍava!

न	द्वेष्टि	संप्रवृत्तानि	न	निवृत्तानि	काङ्क्षति ॥
<i>Na</i>	<i>dveṣṭi</i>	<i>saṁpravṛttāni</i>	<i>na</i>	<i>nivṛttāni</i>	<i>kāṅkṣati</i> ॥
not	hates	when they come forth to action	} nor	when they cease	} desires them.

O Pāṇḍava! He who does not hate enlightenment and activity and also delusion when they come forth to action nor desire them when they cease.

(23)

उदासीनवदामीनो	गुणैर्यो	न	विचाल्यते ।
<i>Udāsīnavad-āsino</i>	<i>guṇair yo</i>	<i>na</i>	<i>vicālyate</i>
as one unconcerned	by Strands, who	not	disturbed
who sits.			

गुणा वर्तन्त इत्येव योज्वतिष्ठति नेङ्गते ॥
Guṇā vartanta ity-eva yo'vatiṣṭhati ne-ṅgate ॥
 Strands, that act so also, who, sits, not shaken.

Who sits as one unconcerned by the Strands, who not disturbed, (thinking) that it is the Strands that act, sits without being shaken.

(24)

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
Samaduḥkhasukhaḥ svasthaḥ samaloṣṭā-śma-
kāñcanaḥ

equal, sorrow and happiness, relies on equal-clod, stone, gold himself

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥
Tulya-priyā-priyo dhīras-tulya-nindā-tmasaṁstutiḥ ॥
 equal, dear and not dear, firm of mind equal blame praise of Self.

To whom sorrow and happiness are equal, relies on himself, (regards) equal a clod, a stone and gold; dear and not dear are equal, firm of mind, and blame and praise of self are equal.

(25)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
Mānāpamānayos-tulyas-tulyo mitrāripakṣayoḥ |
 honour dishonour-equal, equal friendly or the enemy party

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥
Sarvārambha-parityāgī guṇātītaḥ sa ucyate ॥
 all-enterprise-abandoner, beyond the Strands, he is said to be.

He who sees honour and dishonour as equal friendly and the enemy party equal, the all-enterprise abandoner, is said to be beyond the Strands.

(26)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
Mām ca yo'vyabhicāreṇa bhaktiyogena sevate |
 me and who with unwavering, devotion of reverence does serve

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥
Sa guṇān-samatityai-tān brahmabhūyāya kalpate ॥
 he, Strands, crossing for becoming is fit
 beyond, them, Brahman

He who serves me with unwavering devotion of reverence, crossing beyond Strands, is fit for becoming Brahman.

(27)

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
Brahmaṇo hi pratiṣṭhāham-amṛtasyā-vyayasya ca |
 of Brahma indeed, the ground, I (am), of immortality and
 immutable
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥
Sāśvatasya ca dharmasya sukhasyai-kāntikasya ca ॥
 of and, of law, of happiness, absolute and
 everlasting,

Of Brahma, I am indeed the ground, of immortality immutable, and of law everlasting, and of happiness absolute.

Pratiṣṭhā: Lassen renders as "Instar numinis"; Thomson as "representative"; Burnouf, "La demeure de Dieu"; St. Petersburg Dictionary interprets as "standost", "ground", "ort des Anhalts"; Ananda as "The highest in the outer form which adjoins his proper spiritual form".

इति श्रीमद्भगवद्गीता गुणत्रयविभागयोगो-
Iti Śrīmadbhagavadgītā . . . guṇatraya-vibhāgayogo-
 नाम चतुर्दशोऽध्यायः ॥
nāma caturdaśo'dhyāyaḥ ॥

Thus in the Bhagavadgītā the fourteenth chapter named "Differentiation of the three Strands",

Chapter XV

श्रीभगवानुवाच
(Śrībhagavānuvāca)

The Lord said:

(1)

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
Ūrdhvamūlam-adhaḥśākhaṁ-aśvatthaṁ prāhur-
above roots below branches, Fig-tree

avyayam |

is said to be
imperishable

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥
Chandāmsi yasya parṇāni yas-taṁ veda sa vedavit ॥
The Vedic whose, are leaves, who, it, knows, he knows the
hymns Vedas.

The imperishable Fig-tree is said to be with roots above and branches below, whose leaves are the Vedic hymns; he who knows it knows the Vedas.

The *Aśvattha* or the fig-tree is the *ficus religiosa*, representing the Vedic system. An attack on the authority of the Vedas is evident as a passive state of indifference to the World is declared to be superior to the performance of Vedic rites.

(2)

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
Adhaś-co-rdhvaṁ prasṛtās-tasya śākhā
below and above are spread its branches

गुणप्रवृद्धा विषयप्रवालाः ।
Guṇapravṛddhā viṣayapравālāḥ
 by Strands nourished, objects of sense, as shoots

अधश्च मूलान्यनुसंततानि
Adhaśca mūlāny-anusantatāni
 downwards and the roots extend

कर्मानुबन्धिनि मनुष्यलोके ॥
Karmānubandhīni manuṣyaloke ॥
 work, its, effect, in the world of men.

Below and above are spread its branches,
 nourished by Strands, with the objects of senses as
 shoots; its roots extend downwards, work is its effect
 in the world of men.

Prabālāḥ: Thomson renders as "Tendrils"; Bur-
 nouf as "bourgeons".

(3)

न रूपमस्येह तथोपलभ्यते
Na rūpam-asye-ha tatho-palabhayate
 not form of it here thus perceived

नान्तो न चादिर्न च संप्रतिष्ठा ।
Nā-nto na cā-dir-na ca sampratiṣṭhā
 not end not and beginning, not and its foundation

अश्वत्थमेनं सुविरूढमूलम्
Aśvattham-enam suvirūḍhamūlam-
 Fig-tree this, firmly-rooted

असङ्गशस्त्रेण दृढेन चित्वा ॥
aśaṅgaśastreṇa dṛḍhena chitvā ॥
 by detachment-sword, strong cutting off.

Its form is not thus perceived here; nor its end, nor its beginning nor its foundation. Cutting off this firmly-rooted Fig-tree by the strong sword of detachment.

(4)

ततः पदं तत्परिमागितव्यं
Tataḥ padaṁ tat-parimāgitavyaṁ

Then that state, that, may be sought

यस्मिन्गता न निवर्तन्ति भूयः ।
Yasmin-gatā na nivartanti bhūyaḥ |
whence going not return again

तमेव चाद्यं पुरुषं प्रपद्ये
Tam-eva cā-dyaṁ puruṣaṁ prapadye
to him, only, and, Primal, Person, may one go

यतः प्रवृत्तिः प्रसृता पुराणी ॥
Yataḥ pravṛttiḥ praṣṛtā purāṇī ||
from whom Energy streamed forth, ancient.

Then that state may be sought, whence going one returns not again. To Him, the primal Person, may one go, from whom the ancient Energy streamed forth.

(5)

निर्मानमोहा जितसङ्गदोषा
Nirmānamohā jitasangadoṣā

Without pride, delusion, conquered the fault of attachment

अध्यात्मनित्या विनिवृत्तकामाः ।
Adhyātmanityā vinivṛttakāmāḥ |
to Essential Self constant all desires stilled

द्वन्द्वैविमुक्ताः

सुखदुःखसंज्ञैर्-

Dvandvair-vimuktāḥ sukhaduhkhasamjñair-

from dualities liberated designated as pleasure and pain

गच्छन्त्यमूढाः

पदमव्ययं

तत् ॥

gacchanty-amūḍhāḥ padam-avyayaṁ tat ॥

go, the undeluded

to state immutable that.

Without pride, delusion, conquering the fault of attachment, constant to the Essential self, all desires stilled, liberated from the dualities designated as pleasure and pain, the undeluded go to that State immutable.

(6)

न तद्भासयते

सूर्यो

न

शशाङ्को

न

पावकः ।

Na tad-bhāsayate sūryo no śasāṅko na pāvakaḥ ।

not that is illuminated, the sun, nor, the moon, nor the fire

यद्गत्वा

न

निवर्तन्ते

तद्धाम

परमं

मम ॥

*Yad-gatvā na nivartante tad-dhāma paramaṁ mama ॥*to whom not, return, that abode, supreme mine.
going,

That is not illuminated neither by the sun, nor by the moon nor by the fire; going to whom one returns not; that is my supreme abode.

(7)

ममैवांशो

जीवल्लोके

जीवभूतः

सनातनः ।

*Mamai-vā-mśo jīvaloke jīvabhūtaḥ sanātanaḥ ।*of mine a part in the world Essential life eternal
of life

मनःषष्ठानोन्द्रियाणि प्रकृतिस्थानि कर्षति ॥
Manahṣaṣṭānī-ndriyāṇi prakṛtisthāni karṣati ॥

with mind, the sixth senses, which rest in Nature attracts.

The essential Eternal life, in the world-life is a part of mine, which attracts the senses with mind as the sixth, which rest in Nature.

Jivabhūta: Lassen renders as "Vitalis"; Thomson as "having assumed life".

(8)

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
Śarīraṁ yad-avāpnoti yac-cā-pyutkrāmātīśvaraḥ ॥

body when acquires where and also ascends the lord

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥
Gṛhītvai-tāni saṁyāti vāyur-gandhān-ivā-śayāt ॥

taking these goes wind scents as from their resting-place.

When the Lord acquires the body and when also ascends, he goes taking these, as wind the scent from its resting-place.

(9)

श्रोत्रं चक्षुः स्पर्शनं च रसनं
Śrotraṁ cakṣuḥ sparśanam ca rasanam

the ear the eye the touch and the taste

घ्राणमेव च ।
ghrāṇam-eva ca ॥
 the smell too and

अधिष्ठाय मनश्चायं विषयानुपसेवते ।
Adhiṣṭhāya manaś-cā-yaṁ viṣayān-upasevate ॥

dwelling in mind and as well the object of senses he enjoys.

Dwelling in the ear, the eye, the touch, taste, smell and mind as well, he enjoys the objects of senses.

(10)

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा
Utkrāmantam sthitam vā-pi bhuñjānam vā
 while rising resting or even experiencing either
 गुणान्वितम् ।
guṇānvitam |
 along with the Strands •

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥
Vimūḍhā nā-nupaśyanti paśyanti jñānacakṣuṣaḥ ||
 the deluded, not, see, they see who have the eyes of
 knowledge.

While rising resting or even experiencing along
 with the Strands, the deluded see him not, they see
 who have the eyes of knowledge.

(11)

यतन्तो योगिनश्चैनं पश्यन्त्यत्मन्यवस्थितम् ।
Yatanto yoginas-cai-nam paśyanty-ātmany-
avasthitam |

striving, the ascetics and, him, see in Self established
 यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥
Yatanto'py-akṛtātmāno nai-nam paśyanty-acetasah ||
 striving even unformed minds not him see the senseless

The striving ascetics see him established in self
 and the senseless and unformed minds see him not,
 even though striving.

(12)

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
Yad-ādityagatam tejo Jagad-bhāsayate'khilam |
 that of the sun brilliance the world illumines entirely

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि
Yac-candramasi yas-cā-gnau tat-tejo viddhi
 What is in the moon what and in fire that brilliance know

मामकम् ।
māmakaṁ |
 to be mine.

The brilliance that is in the sun which illumines the entire world, what brilliance is in the moon, what is in the fire, know that to be mine.

(13)

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
Gām-āviśya ca bhūtāni dhārayāmyaham-ojasā |
 the earth entering and beings uphold I by strength
 पुष्णामि चौषधीः सर्वाः सोमो भूत्वा
Puṣṇāmi cauṣadhiḥ sarvāḥ somo bhūtvā
 I nourish herbs all Soma becoming

रसात्मकः ॥
rasātmakaḥ ||

essence of moisture.

Entering the earth I uphold beings by strength; I nourish herbs all becoming Soma, essence of moisture.

Soma: Telang renders it as “the watery moon”. Soma in the Vedas is the sacred juice of the *Asclepias acida* and the word refers to the sap which is life of plants.

(14)

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
Ahaṁ vaiśvānaro bhūtvā prāṇinām deham-āśritaḥ !
 I fire becoming of living bodies dwell
 creatures

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥
Prāṇāpānasamāyuktaḥ pacāmy-annam caturvidham
 outward and inward I digest food of four kinds.
 breaths, united with

Becoming fire I dwell in the bodies of living creatures, united with the outward and inward breaths, I digest food of four kinds.

The four kinds of food are (1) what is broken by the teeth, (2) what is drunk, (3) what is licked by the tongue, (4) what is sucked by the lips or eaten without chewing.

(15)

सर्वस्य चाहं हृदि सन्निविष्टो
Sarvasya cā-haṁ hr̥di sanniviṣṭo
 of all and I in heart am seated
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।
Mattaḥ smṛtir-jñānam-apōhanam ca
 from me memory knowledge loss of } and
 memory
 वेदैश्च सर्वैरहमेव वेद्यो
vedaiś-ca sarvaiṁ-aham-eva vedyo
 by Vedas and by all I as well to be known
 वेदान्तकृद्वेदविदेव चाहम् ॥
Vedāntakṛd-vedavid-eva cā-haṁ ॥
 Vedānta-author knower of } and I.
 Vedas indeed

And seated am I in the heart of all; from me (proceed) memory, knowledge, and loss of memory; and I am as well be known by all the Vedas, the

author of Vedānta and, indeed, the knower of the Vedas am I.

This verse is a later interpolation as the Vedānta or *Uttara Mīmāṃsa* is of later date than *Bhagavad Gitā*.

(16)

द्वाविमौ	पुरुषौ	लोके	क्षरश्चाक्षर एव	च ।
<i>Dvāvi-mau</i>	<i>puruṣau</i>	<i>loke</i>	<i>kṣaraś-cā-kṣara-eva</i>	<i>ca</i>
Two	these	persons	in the	} perishable and imperishable as well and
			world	
क्षरः	सर्वाणि	भूतानि	कूटस्थोऽक्षर	उच्यते ॥
<i>Kṣarah</i>	<i>sarvāṇi</i>	<i>bhūtāni</i>	<i>kūṭastho'kṣara</i>	<i>ucyate</i>
Perishable	in all	beings	immovably abiding	is called.
			Imperishable	

These two persons in the world are the perishable and the Imperishable. The Perishable is in all beings, the immovably abiding is called the Imperishable.

[Śridhara explains *Kūṭastha* as “standing unchangeable or immovable like a mountain”]

Kūṭastho: St. Peters Dict. explains as “an der Spitze stehend”, “die höchste Stelle einnehmend” and also by “ewig” “unveränderlich”. Śridhara explains as “standing unchangeable or immovable like a Mountain”.

(17)

उत्तमः	पुरुषस्त्वन्यः	परमात्मेत्युदाहृतः ।
<i>Uttamaḥ</i>	<i>puruṣas-tv-anyaḥ</i>	<i>paramātmety-udāhṛtaḥ</i>
the highest	Person but another	Supreme Self so is called

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥
Yo lokatrayam-āviśya bibharty-avyaya īśvaraḥ ॥

who, the three entering sustains immutable Lord.
 worlds

But another—the Highest Person—there is, called the Supreme Self, who, the immutable Lord, entering the three worlds, sustains it.

(18)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
Yasmāt-kṣaram-atīto'ham-akṣarād-api-co-ttamaḥ ।

since the Perishable than the Imperishable
 transcends, I, even and higher

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥
Ato-'smi loka Vede ca prathitaḥ puruṣottamaḥ
 so I am in the in Veda, and, celebrated as Person
 world, Supreme.

Since I transcend the Perishable, and am even higher than the Imperishable, so I am in the world and in the Veda celebrated as Person Supreme.

(19)

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
Yo mām-evam-asamūdho jānāti puruṣottamaṁ ।

who me likewise undeluded knows the Person Supreme

स सर्वविद्भजति मां सर्वभावेन भारत ॥
Sa sarvavid-bhajati mām sarvabhāvena bhārata ॥
 he knower of all me with his whole O Bhārata!
 worships being

He who, undeluded, knows likewise the Person Supreme, he is the knower of all, worships me with his whole being O Bhārata (Arjuna)!

[*Sarvabhāvena* is explained by Śrīdhara as “in every way or mode” and Ānanda explains it by putting forth the whole soul.]

(20)

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

Iti guhyatamaṁ śāstram-idaṁ-uktaṁ mayā-nagha |

Thus most mysterious doctrine, this is declared by me sinless one

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च

Etad-buddhvā buddhimān-syāt-kṛta-kṛtyas-ca

this understanding intelligent will be complete in (his) work and

भारत ॥

bhārata ||

O Bhārata!

Thus, O sinless one! this most mysterious doctrine is declared by me. Understanding this, one will be intelligent, complete in his work, O Bhārata!

Kṛitakṛityaś: Lassen renders it as “omni negotio defunctus”; Thomson as “he will do his duty”; Telang as “to his duty true”; Mahābhārata (Vana Parva 12, 485) uses ‘Kṛitakṛityāḥ’ in the sense of “Completion of works”.

इति श्रीमद्भगवद्गीता.....पुरुषोत्तमयोगो नाम

Iti ŚrīmadbhagavadgītāPuruṣottamayogo nāma

पञ्चदशोऽध्यायः ॥

pañcadaśo’adhyāyaḥ ||

Thus in the Bhagavadgītā—the Fifteenth Chapter named “Devotion in attaining the Supreme Person”.

CHAPTER XVI

श्रीभगवानुवाच
(Śrībhagavānuvāca)

The Lord spoke:

(1)

अभयं सत्त्वसंशुद्धिज्ञानियोगव्यवस्थितिः ।

Abhayaṁsattvasm̐śuddhir-jñānayoga-vyavasthitih |

fearlessness, purity of heart, in devotion to knowledge, steadfastness,

दानं दमश्च यज्ञश्च स्वाध्यायस्तप

Dānaṁ damaś-ca yajñāś-ca svādhyāyas-tapa

Charity self-control sacrifice study meditation
and and of scriptures

आर्जवम् ॥

ārjavam ||

uprightness.

Fearlessness, purity of heart, steadfastness in devotion to knowledge, charity, self-control, sacrifice and study of scriptures, meditation and uprightness.

Svādhyāya: Lassen renders as "Pia meditatio"; Thomson as 'study'.

(2)

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

Ahimsā satyam-akrodhas-tyāgaḥ-śāntir-apaisunam |

harmless- truth, freedom renunciation, peace, not playing
ness : from wrath, the spy

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥
Dayā bhūteṣv-aloluptvaṁ mārḍavaṁ hrīr-acāpalam ॥
 mercy to beings, mind gentleness modesty, steadiness.
 unbaffled
 by desire

Harmlessness, truth, freedom from wrath, renunciation, peace, not playing the spy, mercy to beings, mind unbaffled by desires, gentleness, modesty and steadiness.

Apaisunam: Piśuna = a spy; hence not playing the spy i.e. not prying into the faults of others.

Aloluptvaṁ: Lola means tremulous, emotional, desirous; hence the word means a passive unruffled state of mind.

(3)

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
Tejaḥ kṣamā dhṛtiḥ śaucam-adroho nā-timānitā |
 vigour forgiveness fortitude purity free from not of ex-
 malice, cessive pride

भवन्ति संपदं दैवीमभिजातस्य भारत ॥
Bhavanti sampadam daivīm-abhijātasya bhārata ॥
 are the wealth divine, born to state, O Bhārata!

Vigour, forgiveness, fortitude, purity, freedom from malice, not having excessive pride—are the wealth of one born to State Divine, O Bhārata!

Sampadam daivīm: Lassen renders "Qui divina sorte nascitur"; Burnouf as "Ne dans une condition divine"; Telang as "Born to heavenly endowments",

(4)

दम्भो दपोऽभिमानश्च क्रोधः पाण्ड्यमेव च ।
Dambho darpo-'bhimānaś-ca krodhaḥ pārūṣyaṁ eva ca |
 Ostentation pride self-conceit wrath insolence and
 and

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥
Ajñānaṁ cā-bhijātasya pārtha saṁpadaṁ-āsurīm ||
 ignorance and of one born to, O Pārtha, wealth Devilish.

Ostentation, pride, self-conceit, wrath, insolence
 and ignorance are O Pārtha! the wealth of one born
 to Devilish (nature).

(5)

दैवी संपद्विमोक्षाय निबन्धायामसुरी मता ।
Daivī saṁpad-vimokṣāya nibandhāyā-surī matā |
 Divine wealth for deliverance for bondage the devilish deemed
 मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥
Mā śucaḥ saṁpadaṁ daivīm-abhijāto-'si pāṇḍava ||
 don't grieve to wealth divine art born O Pāṇḍava.

Divine wealth is for deliverance, for bondage the
 devilish, so it is deemed; grieve not, O Pāṇḍava! born
 art thou to wealth divine.

(6)

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
Dvau bhūtasargau loka'-smin-daiva āsura eva ca |
 two, orders of created in the world, this, devilish, and too
 beings Divine,

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥
Daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu ||
 the Divine in details described devilish, O Pārtha from } listen.
 me }

In this world are two orders of created beings—the Divine and the Devilish; the Divine is described in details; listen from me, O Pārtha! the devilish.

(7)

प्रवृत्ति च निवृत्ति च जना न विदुरासुराः ।
Pravṛttim ca nivṛttim ca janā na vidur-āsurāḥ |
 action and inaction and people not know devilish
 न शौचं नापि चाचारो न मत्यं तेषु विद्यते ॥
Na śaucam nā-pi cā-cāro na satyam teṣu vidyate ||
 neither purity nor even and not truth in them is found.
 good manner

The devilish people know not action or inaction; neither purity nor even good manners, nor truth is found in them.

Pravṛttim ca Nivṛttim ca: Burnouf renders it as “L’emanation et le retour”; Śaṅkara and Sridhara interpret as ‘action’ and ‘inaction’.

(8)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
Asatyam-apraṭiṣṭam te jagad-āhur-anīśvaram |
 without truth without basis they the world say without a god
 अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥
Aparasparasambhūtam kim-anyat-kāmahaitukam ||
 of mutual union born nothing else caused by lust.

They say that the world is without truth, without basis, and without a God, born of mutual union, caused by lust, nothing else.

Asatyam apratishtam, anīśvaram: Thomson says that the Hindu scholiasts deny the truth of the Creation and preservation of the world as taught by the Vedas or the Schools of philosophy.

Apratiṣṭham: Thomson asserts that the Hindu scholiasts deny that it is "really constituted".

Aparasparasambhūtam: Lassen renders it "Non ex certa causarum successione"; Burnouf as "Que le monde est Compose de phenomenes se poussant l'un l'autre". Lassen has shown that 'aparaspara' means "not proceeding from one to another by way of succession". Śrīdhara and Ānanda assign the creation of the world to the union of male and female i.e. the world is formed from natural causes.

Atheists of a coarse, sensuous type are chiefly attacked here. Kapila, though he did not admit a personal diety in his system, yet he is spoken of with respect in Bhagavadgita. Materialists like the Chārvakas, who refused to admit of any person or thing not cognisable by the senses, are here denounced.

(9)

एतां	दृष्टिमवष्टम्य	नष्टात्मानोज्ज्वबुद्धयः ।
<i>Etāṁ dr̥ṣṭim-avaṣṭabhya</i>	<i>naṣṭātmāno'lpabuddhayaḥ</i>	
these	view being fixed	ruined souls small in intellect
प्रभवन्त्युग्रकर्माणः	क्षयाय	जगतोऽहिताः ॥
<i>Prabhavanty-ugrakarmāṇaḥ</i>	<i>kṣayāya jagato-'hitāḥ</i>	
come forth with cruel deeds	for destroying	the world as enemies.

These ruined souls, being fixed in this view, small in intellect, come forth with cruel deeds for destroying the world as enemies.

(10)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
Kāmam-āśritya duṣpūraṁ dambhamāna-madānvitāḥ |
 in desire taking insatiable hypocrisy, pride, frenzy, possessed
 refuge of

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिन्त्रिताः ॥
Mohād-grhītvā'-sadgrāhān-pravartante'sucivrataḥ ||
 from } grasping untrue ideas they prevail with views
 delusion } impure.

Taking refuge in insatiable desire, being possessed by hypocrisy, pride and frenzy, through delusion grasping untrue ideas, they prevail with views impure.

(11)

चित्तामपरिमेयां च प्रलयान्तमुपाश्रिताः ।
Cintām-aparimeyāṁ ca pralayāntām-upāśritāḥ |
 anxieties unbounded and that end with death,
 obsessed with
 कामोपभोगपरमा एतावदिति निश्चिताः ॥
Kāmopabhogaparamā etāvad-iti niścitāḥ ||
 desire-gratification-as supreme that this is all so assured.

Obsessed with unbounded anxieties that end with death, making gratification of desires as supreme (end), (they are) assured that this is all.

Cintām pralayāntām: Lassen renders it as 'Leto omnia finire'; Burnouf and Thomson give a similar meaning; Lorinser and Telang translate as "their thoughts end with death". Sridhara explains: "that of which death is the end or limit".

(12)

आशापाशशतैर्बद्धाः

कामक्रोधपरायणाः ।

*Āśāpāśasatair-baddhāḥ**kāmakrodhaparāyaṇāḥ |*hundreds of bonds of hope,
bound by

desire, wrath, possessed of

ईहन्ते

कामभोगार्थमन्यायेनार्थसंचयान् ॥

*Īhante**kāmabhogārtham-anyāyenā-rthasamcayān ||*

they seek

for indulgence of desires, by unjust means, to
gather wealth.

Bound by hundreds of bonds of hope, possessed of desire and wrath, they seek, to gather wealth by unjust means for indulgence of desires.

(13)

इदमद्य

मया

लब्धमिमंप्राप्स्ये

मनोरथम् ।

*Idam-adya mayā labdham-imam-prāpsyē manoratham |*this to-day by me is gained this shall
attain desire

इदमस्तीदमपि

मे

भविष्यति

पुनर्धनम् ॥

*Idam-astī-dam-api me bhaviṣyati punar-dhanam ||*this is this too mine shall be
again wealth.

This is gained by me to-day, this desire shall I attain, this is mine and also this wealth shall be mine again.

(14)

असौ मया

हतः

शत्रुर्हन्निष्ये

चापरानपि ।

*Asau mayā**hataḥ**śatrur-haniṣyē**cā-parān-api |*this by me has been
slain

foe shall slay

and others also

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥
Īśvaro-'ham-aham bhogī siddho-'ham balavānsukhī ॥
 Lord I am I the perfect I am strong happy.
 enjoyer

This foe has been slain by me. I shall slay the others also; Lord am I, I the enjoyer, perfect am I, strong and happy.

(15)

आद्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
Ādhyo-'bhijanavānasmī ko-'nyo-'sti sadṛśo mayā |
 wealthy high-born am I who else is like me
 यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥
Yakṣye dāsyāmi modīṣya ity-ajñānavimohitāḥ ॥
 shall shall give shall be thus ignorance deluded ones.
 sacrifice, largesse merry

Wealthy and high-born am I, who else is like unto me? I shall sacrifice and shall give largesse—thus those deluded by ignorance (speak).

(16)

अनेकचित्तविभ्रान्ता मोहजाल समावृताः ।
Anekacittavibhrāntā mohajāla samāvṛtāḥ |
 by many thoughts upset, delusion meshes covered
 प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥
Prasaktāḥ kāmabhogeṣu patanti narake-'śucau ॥
 addicted to desire-indulgence fall into hell foul.

Upset by many thoughts, covered by meshes of delusion, addicted to indulgence of desires, they fall into foul hell.

(17)

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
Ātmasambhāvitāḥ stabdhā dhana-māna-madānvitāḥ
 self-conceited stubborn wealth-pride-intoxication-filled
 यजन्ते नाम यज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥
Yajante nāma yajñais-te dambhenā-vidhipūrvakam ॥
 they offer in name sacrifice, with presumption, not accord-
 they, ing to rules.

Self-conceited, stubborn, filled with the pride and intoxication of wealth, they offer sacrifice in name (only) with presumption, not according to rules.

Dambha = deceit, hypocrisy, pride and presumption. Telang renders as “merely for show”; Lassen as “Adl simulationem sanctitatis”; Sridhara “without faith”.

(18)

अहंकारं बलं दर्पं कामं क्रोधं च
Ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca
 self-conceit strength pride desire wrath and
 संश्रिताः ।
samśritāḥ
 possessed by
 मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥
Māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ ॥
 me in their own and other despise these malicious ones.
 bodies

These malicious ones despise me in their own body and in other bodies, being possessed by self-conceit, strength, pride, desire and wrath.

(19)

तानहं द्विषतः क्रूरान्सारेषु नराधमान् ।
Tān-aham dviṣataḥ krūrān-samsāreṣu narādhamān |
 these I hating cruel in the world lowest of mankind
 क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥
Kṣipāmy-ajasram-aśubhān-āsuriṣ-veva yoniṣu ||
 hurl thousand the into devilish wombs.
 times evil-doers

These cruel ones hating me, lowest of mankind
 in the world, I hurl constantly, these evil doers into
 the devilish wombs.

(20)

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
Āsurīm yonim-āpannā mūḍhā janmani-janmani |
 to Devilish wombs entering deluded from birth to birth
 मामप्राप्यैव कौन्तेय ततो यान्त्यधमम्
Mām-aprāpyai-va kaunteya tato yānty-adhamam
 me not attaining O Kaunteya! then go to the lowest
 गतिम् ॥
gatiṁ ||
 way.

O Kaunteya! these deluded, entering the Devilish
 wombs, from birth to birth, not attaining me, they
 go to the lowest way.

(21)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
Trividham narakasye-dam dvāraṁ nāśanam-ātmanaḥ |
 three-fold of Hell this entrance destructive of Self

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं
Kāmaḥ krodhas-tathā lobhas-tasmād-etat-trayaṁ
 Desire, wrath likewise averice therefore these three

त्यजेत् ॥

tyajet

should abandon.

This entrance of Hell is three-fold, destructive of Self: Desire, Wrath and Averice as well; therefore, these three should be abandoned.

(22)

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
Etair-vimuktaḥ kaunteya tamodvārais-tribhir-naraḥ |
 by these released O Kaunteya! by gates of darkness three, man
 आचरन्त्यात्मनः श्रेयस्ततो याति परां गतिम् ॥
Ācaranty-ātmanaḥ śreyas-tato yāti parāṁ gatiṁ ||
 work for self weal then goes Supreme way.

O Kaunteya! man released from these three gates of darkness, work for weal of Self and then go to the Supreme way.

Tamaḥ = Darkness, a name of *Pātāla*, the infernal regions.

(23)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
Yaḥ śāstravidhim-utsṛjya vartate kāmakārataḥ |
 Who scripture ordinance abandoning, stays under the influence
 of desire..

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥
Na sa siddhim-avāpnōti na sukhāṁ na parāṁ gatim ॥
 not he perfection attains nor happiness nor Supreme way.

He who, abandoning the ordinance of scripture, stays under the influence of desire, neither attains perfection nor happiness nor Supreme Way.

Siddhim = Perfection: means the highest earthly state which Kapila asserts to be a state of perfect knowledge. Patanjali, the founder of the Yoga system thinks it to be a state of mystic union with the Divine nature through constant meditation. Blessedness is the heaven of one of the gods—Indra. The highest goal is *Nirvāṇa*. Sridhara says “the knowledge of truth, repose and final deliverance.”

Verses 23 and 24 seems to be later interpolations.

(24)

तस्माच्छास्त्रं प्रमाणं ते
Tasmāc-chāstram pramāṇam te
 Therefore the Scriptures authority thine

कार्याकार्यव्यवस्थितौ ।
kāryā-kārya-vyavasthitau !
 right and wrong acts—for determination

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥
Jñātvā śāstravidhānoktaṁ karma kartum-ihā-rhasi ॥
 knowing scripture-laws-declarations work to do here should
 deserve.

Therefore let the authority of scripture be thine (guidance) for determining right and wrong actions; knowing the declarations in the laws of scriptures, you should deserve work here.

इति श्रीमद्भगवद्गीताः दैवासुरसम्पद्-

Iti Śrīmadbhagavadgītā..... Daivāsura-sampad

द्विभागयोगो नाम षोडशोऽध्यायः ॥
vibhāgayogo nāma ṣoḍaśo-'dhyāyaḥ ||

Thus in the Bhagavadgītā—the Sixteenth Chapter named “Devotion of Divine and Devilish Estates”.

CHAPTER XVII

अर्जुन उवाच
(*Arjuna-uvāca*)

Arjuna spoke:

(1)

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
Ye śāstravidhim-utsṛjya yajante śraddhayā-nvitāḥ ।
Who sacred laws-injunctions sacrifice with faith-filled
neglecting

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥
Teṣāṁ niṣṭhā-tu kā kṛṣṇa satvam-āho rajas-tamaḥ ॥
Their devotion what O goodness energy,
but Kṛṣṇa is it darkness?

Those who sacrifice filled with faith, neglecting
the injunctions, what, O Kṛṣṇa! of their devotion?
Is it of goodness, energy or darkness?

In this chapter, the nature and action of the three
Strands, the constituent elements of Nature are
described. Their action upon the faith of mankind
and their work—religious and secular—is shown.

(2)

श्रीभगवानुवाच
(*Śrī-bhagavān-uvāca*)

The Lord spoke:

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
Trividhā bhavati śraddhā dehināṁ sā svabhāvajā
three-fold is the faith of embodied that born of
(souls) nature

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥
sātvikī rājasī-cai-va tāmasī ce-ti tāṁ śṛṇu ||
 goodness, energy, and, darkness and that listen.
 too,

Three-fold is the faith born of nature of the embodied souls—of goodness, of energy and also of darkness, listen to that.

(3)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारता ।
Sattvānūrūpā sarvasya śraddhā bhavati bhārata |
 as the essential of all faith is O Bhārata!
 character

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः
Śraddhāmayo-yaṁ puruṣo yo yac-chraddhaḥ

With faith, man who, what, faith, is,
 is instinct with

स एव सः ॥

sa eva saḥ ||

he, so is.

O Bhārata! the faith of all is according to his essential nature; man is instinct with faith; what his faith is, so he is.

(4)

यजन्ते सात्त्विका देवान्यक्षरक्षंसि राजसाः ।
Yajante sātvikā devān-yakṣa-rakṣāṁsi rājasāḥ |
 worship good men gods demi-gods demons the energetic

प्रेताभूतगणाश्चान्ये यजन्ते तामसा जनाः ॥
Pretān-bhūtagaṇāś-cā-nye yajante tāmasā janāḥ ||
 spirits, ghosts, and others worship, darkness men.

Men of goodness worship the gods, the energetic demi-gods and demons; others worship spirits and ghosts—men of darkness.

(5)

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
Aśāstravihitaṁ ghoram tapyante ye tapo janāḥ |
 not enjoined by dire practise who austerity men
 scriptures

दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥
Dambhāhaṁkārasamyuktāḥ kāmarāgabalanvītāḥ ||
 hypocrisy-pride-wedded to, desire, passion, full
 of the strength of.

Men who practise dire austerity not enjoined by scriptures, wedded to hypocrisy, pride, full of the strength of desire and passion,

(6)

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
Karṣayantaḥ śarīrasthaṁ bhūtagrāmaṁ-acetasāḥ |
 oppress belonging group of elements being foolish
 to the body

मां चैवान्तःशरीरस्थं
Mām cai-vā-ntaḥśarīrasthaṁ
 me and too who dwell within
 the body

तान्विद्ध्यासुरनिश्चयान् ॥
tān-viddhy-āsura-niścayān ||
 them know Devilish, in resolve.

Being foolish, they oppress the group of elements belonging to the body, and me too, who dwell within the body—know them to be Devilish in resolve.

(7)

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
Āhāras-tv-api sarvasya trividho bhavati priyaḥ |
 food, even, of all three-fold, is dear
 यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥
Yajñas-tapas-tathā dānam teṣāṁ bhedam-imam śṛṇu ||
 sacrifices austerities largesse, of these, difference, this listen.
 likewise,

Food even, dear to all, is three-fold; likewise are the sacrifice, austerities, largesse, listen to the difference of these.

(8)

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
Ayuh sattva-balārogya-sukha-prīti-vivardhanāḥ |
 life vitality strength, health, joy, love, that, promotes
 रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥
Rasyāḥ snigdḥāḥ sthīrā hṛdyā āhārāḥ sātṭvikapriyāḥ ||
 savoury greasy firm cordial, foods, to good men, dear.

Those that promote life, vitality, strength, health, joy and love, the savoury, greasy, firm and cordial food is dear to good men.

Arogya-sukha-prīti: Lassen renders as “Sanitatem, Voluptatem, hilaritatem augentes”; Burnouf as “la sante, le bien-être et la joie”; Telang as “health, happiness and relish”. Sridhara means ‘peace of mind’ by *Sukha*; and ‘prīti’ as joy.

(9)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
Kaṭvamlalavanā-tyuṣṇa-tīkṣṇarūkṣavidāhināḥ |
 bitter, sour, saltish, over-hot, sharp, astringent, burning

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥
Āhārā rājasasye-ṣṭā duḥkha-śokāmayapradāḥ ॥
 foods men of energy, like, pain, sorrow, sickness giving.

Foods which men of energy like are bitter, sour, saltish, over-hot, sharp, astringent, burning; they give pain, sorrow and sickness.

(10)

यातयामं गतरसं पूति पर्युषितं च यत् ।
Yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat ।
 stale, taste-less, stinking, decayed, and, that which
 उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥
Ucchiṣṭam-api cā-medhyaṁ bhojanaṁ tāmasapriyaṁ ॥
 refuse also, and, unfit for food, to men of
 sacrifice Darkness, dear.

Food which is stale, taste-less, stinking, decayed and also refuse and unfit for sacrifice, is the food dear to men of Darkness.

Yātayāmaṁ: That has remained over the watches of a night: a night is divided into three watches of four hours each.

(11)

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
Aphalākāṅkṣibhir-yaज्ञो vidhidṛṣṭo ya ijyate ।
 by those who desire not fruits, as prescribed which perform
 the sacrifice by laws

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥
Yaṣṭavyam-eve-ti manaḥ samādhāya sa sātvtikaḥ ॥
 sacrifice is so thus mind, fixing, that is of the good,
 their duty

Sacrifice which is performed by those who desire no fruit, and as prescribed by laws: doing sacrifice as their duty, fixing their mind on this, is that of the good.

(12)

अभिसंधाय तु फलं दम्भार्थमपि
Abhisandhāya tu phalaṁ dambhārtham-api
 keeping in view, but, fruit, for sake of ostentation also,
 चैव यत् ।
cai-va-yat |
 and eventhat too,

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥
Ijyate bharataśreṣṭha taṁ yajñam viddhi rājasam ॥
 sacrifices, O best of the } that sacrifice, know, to be of
 Bharatas! } Energy.

But keeping in view the fruit (of action), and also for the sake of ostentation, who sacrifices, O best of Bhāratas! know that sacrifice to be of Energy.

(13)

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
Vidhihinam-asṛṣṭānnam mantrahīnam-adakṣiṇam |
 with no rule observed, no without hymns, with-
 food distributed out fees given

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥
Śraddhāviraḥitaṁ yajñam tāmasaṁ paricakṣate ॥
 devoid of Faith the sacrifice of Darkness they declare,

The sacrifices done with no rule observed, no food distributed, without (Vedic) hymns, without paying (sacrificial) fee, and devoid, of Faith, they declare that to be of Darkness.

Vidhihina: Without the Prescribed Ceremonial,
(C/o Asiatic Res. Vol. V. P. 345).

(14)

देवद्विजगुरुप्राज्ञपूजनं

शौचमार्जवम् ।

Devadvija-guru-prājñapūjanam śaucam-ārjavanam |

to the gods, the twice-born, preceptors, cleanliness, uprightness
wise men, reverence,

ब्रह्मचर्यमहिंसा

च शरीरं

तप

उच्यते ॥

Brahmacaryam-ahimsā ca śārīram tapa ucyate ||

continence harmlessness, and, body's austerity, is said.

The austerity of the body is said to be reverence to the gods, the twice-born, preceptors, and wise men, cleanliness, uprightness, continence and harmlessness.

(15)

अनुद्वेगकरं

वाक्यं

सत्यं

प्रियहितं

च यत् ।

Anudvegakaram vākyaṁ satyaṁ priyahitam ca yat |

that gives no irritation, words true pleasant and that,
beneficial which

स्वाध्यायार्भ्यसनं

चैव

वाङ्मयं

तप

Svādhyāyābhyasanam cai-va vāṅmayam tapa

sacred recitation-practice of and too of speech austerity

उच्यते ॥

ucyate ||

is called.

Words that give no irritation, true, pleasant and beneficial, and also of practice of sacred recitation, is called the austerity of speech,

(16)

मनः प्रसादः सौम्यत्वं
Manah prasādah saumyatvaṁ
 minds serenity gentleness,

मौनमात्मविनिग्रहः ।

maunam-ātmavinigrahaḥ
 silence self-restraint

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥
Bhāvasaṁśuddhir-ity-etat-tapo mānasaṁ-ucyate ॥
 soul's-purification, so, this, austerity of mind, is called.

Serenity of mind, gentleness, silence, self-restraint, purification of soul, this is so called the austerity of mind.

(17)

श्रद्धया परया तप्तं तपस्तत्त्रिविधं
Śraddhayā parayā taptaṁ tapas-tat-trividhaṁ
 by faith supreme practised austerity, that three-fold,

नरैः ।

naraiḥ |

by men

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥
Aphalākāṅkṣibhir-yuktaiḥ sātvikaṁ paricakṣate ॥
 by those who desire no fruit } good is designated.
 and are controlled }

That austerity practised by men with supreme faith—three-fold—by those who desire not fruit (of action) and are controlled, is designated as of the good.

(18)

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
Satkāramānapūjārthaṁ tapo dambhena cai-va yat |
 welcome, honour, respect, austerity, hypocrisy, and, so which
 to win with

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥
Kriyate tadiha proktaṁ rājasam calam-adhruvaṁ ||
 is practised, that, is said, of Energy, unstable, unsure.
 here,

To win welcome, honour, respect, that austerity which is practised with hypocrisy, is here said to be of Energy unstable and unsure.

Satkāramānapūjārthaṁ: Lassen renders it as "Honorem. dignitatem et reverentiam siti comparandi gratia"; Burnouf translates by 'l' honneur, le respect et les hommages". *Satkāra* = a gracious reception; *Mānas* = respect, *pūjā* = outward offering.

(19)

मूढग्राहेणात्मनो यत्पिडया क्रियते तपः ।
Mūḍhagrāheṇā-tmano yat-piḍayā kriyate tapaḥ |
 by foolish obstinacy which is practised, austerity
 of Self by torture,

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥
Parasyo-tsādanārthaṁ vā tat-tāmasam-udāhṛtaṁ ||
 to others, to cause, ruin, or that, of Darkness, is said to be.

By foolish obstinacy, by self torture, which austerity is practised, to cause ruin to others is said to be that of Darkness.

Mūḍhagrāheṇa: Lassen renders as "Ex inepto commento"; Burnouf as "Nee d'une imagination egaree"; Thomson as "from an erroneous point of view"; Sri-

dhara as “done without discrimination”; St. Peters Dict. interprets *grāha* as ‘unternehmen.’

(20)

दातव्यमिति	यद्दानं	दीयतेऽनुपकारिणे ।
<i>Dātavyam-iti</i>	<i>yad-dānam</i>	<i>dīyate-'nupakāriṇe</i> !
duty to give, so	which gift	is given, to one who cannot make a return.

देशे	काले च	पात्रे	च	तद्दानं	सात्त्विकं
<i>Deśe</i>	<i>kāle ca</i>	<i>pātre</i>	<i>ca</i>	<i>tad-dānam</i>	<i>sātvikam</i>
in place, time, and, recipient, and, that, gift, of goodness,					

स्मृतम् ॥
smṛtam ||
is known.

That gift which is given as a duty to give, to one who cannot return, in (due) place, time and to (proper) recipient, that gift is known to be of goodness.

Pātre: *Pātra* = a Vessel: here a proper receptacle. Sridhara explains that a locative case is here used for the dative unnecessarily. Lassen has a different version: “Equiden dixerim *Pātre* non de persona esse intelligendum, sed interpretandum esse, *dātā justa occasione*”.

(21)

यत्तु	प्रत्युपकारार्थं	फलमुद्दिश्य	वा पुनः ।
<i>Yat-tu</i>	<i>pratyupakārārtham</i>	<i>phalam-uddiśya</i>	<i>vā punaḥ</i>
that which	with the hope of return	fruit- expecting	or again

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥
Diyate ca parikliṣṭam tad-dānam rājasam smṛtam ॥
 is given and grudgingly, that gift, of Energy, is known.

That which is given with the hope of return expecting fruit hereafter, and grudgingly, that gift is known to be of Energy.

(22)

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
Adeśakāle yad-dānam-apātrebhyas-ca diyate |
 in improper which gift to wrong is given
 place and time recipient and

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥
Asatkṛtam-avajñātam tat-tāmasam-udāhṛtam ॥
 unceremoniously with that of Darkness is called.
 contempt

That gift which is given to wrong recipient in improper place and time, unceremoniously, with contempt, that is called of Darkness.

(23)

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
Oṃ tatsad-iti nirdeśo brahmaṇas-trividhaḥ smṛtaḥ |
 "OM TAT SAT" designation of Brahman, three-fold is said to be
 this

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥
Brāhmaṇās-tena vedās-ca yajñās-ca vihitāḥ purā ॥
 the Brahmins Vedas, and, sacrifices, ordained, of old.
 by this, and,

"OM TAT SAT" this is said to be the three-fold designation of Brahman; by this the Brāhmins, the Vedas, and the sacrifices were ordained of old.

Om, Tat, Sat: Om see Ch. I.1; Tat = That; is used in *Tat tvam asi* = That thou art, refers to the absolute existence of all things in Him.

Sridhara: "It means Brahma and other gods of revelation".

Śāṅkara: "These words have been handed down in the Vedantas; *Sat* is used by Manu to denote the Supreme Being (Manu I.2). The philosophic meaning of *Sat* is the sum of existent things, represented as effects (Sāṅkhya Kārikā P. 135).

(24)

तस्मादोमित्युदाहृत्य	यज्ञदान	तपः	क्रियाः ।
<i>Tasmād-aum-ity-udāhṛtya</i>	<i>yajña-dāna-tapaḥ-kriyāḥ</i>		
therefore 'OM' this uttering,	sacrifice, gifts, austerity-rites		
प्रवर्तन्ते	विधानोक्ताः	सततं	ब्रह्मवादिनाम् ॥
<i>Pravartante vidhānoktāḥ</i>	<i>satataṁ brahmavādinām</i>		
are undertaken as enjoined in	ever,	by expounders	
scriptures,		of Brahman.	

Therefore uttering this 'OM', the rites of sacrifice, gifts and austerity are ever undertaken as enjoined in scriptures by the expounders of Brahman

(25)

तदित्यनभिसन्धाय	फलं	यज्ञतपः	क्रियाः ।
<i>Tad-ity-anabhisandhāya</i>	<i>phalaṁ yajñatapaḥ kriyāḥ</i>		
"TAT", so, with no regard for	fruit, sacrifice, austerity, rites		
दानक्रियाश्च	विविधाः	क्रियन्ते	मोक्षकाङ्क्षिभिः ॥
<i>Dānakriyās-ca</i>	<i>vividhāḥ kriyante</i>	<i>mokṣakāṅkṣibhiḥ</i>	
giving act } and,	various, performed	by salvation-desiring	
of alms, }		ones.	

With 'TAT' and with no regard for fruit, various rites of sacrifice, austerity, acts of alms-giving are performed by those desiring salvation.

(26)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

Sadbhāve sādhubhāve ca sad-ity-etat-prayujyate |

good in the sense of real and 'SAT', so, this, is, employed

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥

Praśaste karmaṇi tathā sacchabdaḥ Pārtha yujyate ||

in auspicious, works, likewise, 'SAT', word, O Partha! is applied.

In the sense of good or real, 'SAT' is employed, likewise in auspicious works, the word 'SAT', O Pārtha!, is applied.

(27)

यज्ञे तपसि दाने च स्थितिः सदिति

Yajñe tapasi dāne ca sthitiḥ sad-iti

In sacrifice, austerity alms-giving and continuance 'SAT'

चोच्यते ।

co-cyate |

so is

called.

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥

Karma cai-va tadarthīyaṁ sad-ity-evā-bhidhīyate ||

work, too, also, for that purpose 'SAT' so also is named.

Continuance in sacrifice, austerity, alms-giving, is also called 'SAT'; also any work for that purpose is also named 'SAT'.

Sthiti: Lassen renders it as "Certa Consuetudo"; Burnouf as "la perseverance". Thomson as "a quies-

cent state of sacrifice". Sridhara interprets as "abiding therein by means of application and devotedness". Śāṅkara means by *Sat* things done on behalf of *Íśvara*.

(28)

अश्रद्धया	हुतं	दत्तं	तपस्तप्तं	कृतं
<i>Aśraddhayā</i>	<i>hutam</i>	<i>dattam</i>	<i>tapas-taptam</i>	<i>kṛtam</i>
without faith	if sacrificed	given gifts	austerities	rites
			performed	

च यत् ।

ca yat |

and that

असदित्युच्यते	पार्थ	न च	तत्प्रेत्य	नो इह ॥
<i>Asad-ity-ucyate</i>	<i>Pārtha</i>	<i>na ca</i>	<i>tat-pretya</i>	<i>no iha</i> ॥

'ASAT' so it is called O *Pārtha*! not and that hereafter nor here.

Without Faith, whatever is sacrificed, given as gifts, austerities, performed, rites are observed, O *Pārtha*! it is called 'ASAT' here and hereafter it is naught.

The verses from 23 to 28, are different in thought with the rest of the chapter and incongruous; they seem to be later interpolations.

इति श्रीमद्भगवद्गीता श्रद्धात्रयविभागयोगो
Iti Śrīmad-bhagavadgītā Śraddhātraya-vibhāgayogo

नाम सप्तदशोऽध्यायः ॥

nāma saptadaśo-'dhyāyaha ॥

Thus in the *Bhagavadgīta*—the Seventeenth Chapter named Devotion of Three-fold Division of Faith.

Chapter XVIII

अर्जुन उवाच
(*Arjuna uvāca*)

Arjuna spoke:

(1)

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
Samnyāsasya mahābāho tattvam-icchāmi veditum |
of renunciation O strong- the truth, I wish, to know
armed,

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥
Tyāgasya ca hr̥ṣīkeśa pr̥thak-keśiniṣūdana ||
of abandonment, and, O Kṛṣṇa, severally, O Keśiniṣūdana!

I wish to know the truth about renunciation, O strong-armed! and of abandonment severally, O Kṛṣṇa, O Keśiniṣūdana! (slayer of kesin-a demon in the form of a horse)

श्रीभगवानुवाच
(*Śrī-bhagavānuvāca*)

The Lord spoke:

(2)

काम्यानां कर्मणां न्यासं संन्यासं कवयो
Kāmyānām karmaṇām nyāsaṁ samnyāsaṁ kavayo
of desiring actions renouncing renunciation the sages

विदुः ।

viduḥ |

know

सर्वकर्मफलत्यागं

प्राहुस्त्यागं

विचक्षणाः ॥

Sarvakarmaphalatyaṅam prāhus-tyāgam vicakṣanāḥ ॥

all-works-fruit-abandoning called abandonment the wise.

Renouncing actions of desire the sages call as renunciation; abandoning the fruit of all works is called by the wise abandonment.

Thomson thinks that the reference in the first group is to Kapila and his followers and to the Mīmāṃsā School in the second. Kapila has not left any record of such an opinion—he thought that the perfect state of the soul is when it is completely isolated from matter. The Mīmāṃsā School made no such limitations to work as in the first doctrine.

(3)

त्याज्यं

दोषवदित्येके

कर्म

प्राहुर्मनीषिणः।

*Tyājyam doṣavad-ity-eke karma prāhur-manīṣiṇaḥ |*should be as evil so some work declared learned (men)
given up

यज्ञदानतपःकर्म

न

त्याज्यमिति चापरे ॥

*Yajñadānatapaḥkarma na tyājyam-iti-cā-pare ॥*sacrifice, gifts, austerity, work not to be given and others,
up so

‘Work should be given up as evil’ declared some learned men; others (say) that sacrifice, gifts, austerity—such works are not to be given up.

(4)

निश्चयं

शृणु मे

तत्र

त्यागे

भरतसत्तम ।

*Niścayaṁ śṛṇu me tatra tyāge bharatasattama |*decision listen my, there in abandonment, O best of
in, Bharatas

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥
Tyāgo hi puruṣavyāghra trividhaḥ samprakirtitaḥ ॥
 abandonment O tiger among three-fold it is declared.
 indeed, men!

O best of Bharatas! listen to my decision therein as regards abandonment. O tiger among men! it is declared that abandonment is three-fold.

(5)

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
Yajña-dānatapaḥ karma na tyājyaṁ kāryameva tat |
 sacrifice, gifts, austerity-works not to be done that should be
 abandoned

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
Yajño dānaṁ tapaś-cai-va pāvanāni manīṣiṇām ॥
 sacrifice gifts-giving austerity and also purifiers of the learned.

Works of sacrifices, gifts, austerity should not be abandoned but that they should be done; sacrifice, giving gifts, and also austerity are purifiers of the learned.

(6)

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
Etāny-api tu karmāṇi saṅgam tyaktvā phalāni ca |
 these even but works attachment giving up fruits and
 कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥
Kartavyānī-ti me pārtha niścitaṁ mataṁ-uttamaṁ ॥
 should be done my O Pārtha! decided view final.
 such

But even these works should be done giving up attachment of fruits, O Pārtha! such is my decided and final view,

(7)

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
Niyatasya tu samnyāsaḥ karmaṇo no-papadyate |
 of obligation indeed abandonment of action not is right

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥
Mohāt-tasya parityāgas-tāmasaḥ parikīrtitaḥ ||
 from delusion its abandonment of Darkness is declared.

Abandonment of a work of obligation is not right; Abandonment of such from delusion is declared to be from Darkness.

(8)

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
Duḥkham-ity-eva yat-karma kāyagleśa bhayāt-tyajet |
 painful thus is what work from fear of physical gives up
 pain

स कृत्वा राजसं त्यागं नैव
Sa kṛtvā rājasam tyāgam nai-va
 he doing of Energy abandonment not even

त्यागफलं लभेत् ॥
tyāgaphalam labhet
 abandonment fruit of gains.

What work is abandoned from fear of physical pain, that abandonment is of Energy; he gains not even the fruit of abandonment.

Yat-karma kāyagleśe bhayāt-tyajet: The construction is a difficult one: Thomson thinks it 'ungrammatical'; Lassen: "Lenior foret orationis structura si scriptum esset, *yat karma*, sed habet lectio re-

cepta quo se tueatur. Verbo in modo *potestativo* posito subintelligitur tum conjunctio conditionalis, tum pronomen indefinitum; si quis omittat opus quidpiam.....is”.

(9)

कार्यमित्येव यत्कर्म नियतं कुरुतेऽर्जुन ।
Kāryam-ity-eva yat-karma niyataṁ kurute-rjuna |
 it should be done so what work ever performs O Arjuna
 सङ्गं त्यक्त्वा फलं चैव स त्यागः
Saṅgaṁ tyaktvā phalaṁ cai-va sa tyāgaḥ
 attachment abandoning, fruit, and, also, that abandonment
 सात्त्विको मतः ॥
sātviko mataḥ ||
 is deemed good

O Arjuna! What work is ever performed (saying) that it should be done, abandoning attachment and also fruit, that abandonment is deemed of goodness.

(10)

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
Na dveṣṭy-akuśalaṁ karma kuśale nā-nuṣajjate |
 not hates unfitting work to the fitting not clings
 त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥
Tyāgī-sattvasamāviṣṭo medhāvi chinnasamsāyaḥ ||
 renouncer, composed of goodness enlightened whose doubt is cleft.

The renouncer, the enlightened, whose doubts are cleft, composed of goodness, neither hates unfitting work, nor clings to the fitting work.

Akuśalam karma: Lassen renders as ‘minus prosperum opus’. Sridhara means by *Kuśala* any-

thing pleasant; Telang follows Sridhara. In St. Peters Dictionary it is rendered as "Sich in gutem Gustande, in der gehörigen ordnung befinded".

(11)

न हि देहभृता शक्यं त्यक्तुं कर्मण्यशेषतः ।
Na hi dehabhṛtā śakyaṁ tyaktuṁ karmany-aśeṣataḥ |
 not indeed, who is able to abandon works entirely
 bears a body

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥
Yas-tu karmaphalatyaḡi sa tyāḡi-tyabhidhīyate ||
 who but, work-fruit-abandoner, he, Abandoner so is called.

Indeed not one who bears a body is able to abandon works entirely, but he who abandons the fruits of works, he is called the Abandoner.

(12)

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः
Aniṣṭam-iṣṭam miśraṁ ca trividhaṁ karmanah
 unpleasant, pleasant, mixed and three-fold of action
 फलम् ।
phalam
 fruit

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां
Bhavaty-atyāginām pretya na tu samnyāsīnām
 is for who renounces not, after not but for the renounced
 death

क्वचित् ॥
kvacit ||
 none whatsoever,

Three-fold is the fruit of action after death for one who renounces not—unpleasant, pleasant and mixed; but for the renounced none whatsoever exists.

(13)

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
Pañcai-tāni mahābāho kāraṇāni nibodha me |

five these O mighty-armed causes learn from me

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥
Sāṁkhye kṛtānte proktāni siddhaye sarvakar-
maṇām ||

In Sāṁkhya dogmas declared for fulfilment of all works.

Learn from me, O mighty-armed! These five causes declared in Sāṁkhya, dogmas for fulfilment of all causes.

(14)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
Adhiṣṭānam tathā kartā karaṇam ca pṛthagvidham |

the seat likewise the means and various kinds
 of action agent

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥
Vividhāś-ca pṛthakceṣṭā daivam cai-vū-tra pañcamam |
 several and diverse providence and here the fifth.
 functions

The seat of action, likewise the agent, various kinds of means, several and diverse functions, and here providence the fifth.

(15)

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
Sarīravāṁmanobhir-yatkarma prārabhate naraḥ |
 by body, speech, mind whatever undertakes a man
 work

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥
Nyāyyaṁ vā viparītaṁ vā pañcai-te tasya hetavaḥ
 whether right or, the opposite, or five these its causes.

Whatever work a man undertakes, by body, speech, and mind, whether right or its opposite, these are its five causes.

(16)

तत्रैवं मति कर्तारमात्मानं केवलं तु यः ।
Tatrai-vaṁ sati kartāram-ātmānaṁ kevalaṁ tu yaḥ
 This being so, the agent himself sole he who
 पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥
Paśyaty-akṛtabuddhitvān-na sa paśyati durmatih
 sees by reason of imperfect not he sees of perverse mind.
 judgment

This being so, he who sees himself as the sole agent, by reason of imperfect judgement, he of perverse mind, sees not.

(17)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
Yasya nāhaṅkṛto bhāvo buddhir-yasya na lipyate
 whose non-egoistic sense understanding not tainted
 whose
 हत्वापि स इमाल्लोकान्न हन्ति न निबध्यते ॥
Hatvāpi sa imāṁl-lokān-na hanti na nibadhyate
 slaying even he these creatures not kills nor is bound.

He whose understanding is not tainted, free from the sense of self (egoism), he slaying even these creatures, kills not, nor is bound.

(18)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
Jñānaṁ jñeyaṁ parijñātā trividhā karmacodanā ¹
 knowledge, object of } the knower, three-fold incitement to action
 knowledge, }

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥
Karaṇaṁ karma karte-ti trividhaḥ karma-
samgrahaḥ ॥
 the means, the work, the agent, three-fold sum of actions.

The three-fold incitement to action are knowledge, object of knowledge, the knower; the three-fold sum of actions are the means, the work, the agent.

(19)

ज्ञानं कर्म च कर्ता च त्रिवैव
Jñānaṁ karma ca kartā ca tridhai-va
 knowledge the work and the agent and three kinds

गुणभेदतः ।
guṇa bhedataḥ
 strands-
 difference of

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥
Procyate guṇasamkhyāne yathāvac-chṛṇu tāny-api ॥
 are declared in the science of duly listen these too.
 Strands

Knowledge, work and the agent are declared in the science of strands as of three-kinds according to their difference; listen to these, too, duly.

(20)

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
Sarvabhūteṣu, yenai-kam bhāvam-avyayam-īkṣate |
 In all beings by which one existence immutable, is seen
 अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥
Avibhaktam vibhakteṣu taj-jñānam viddhi sātvikam ||
 undivided in the that know to be of
 divided knowledge goodness.

By which is seen one immutable existence in all beings, undivided in the divided, that knowledge, know, to be of goodness.

(21)

पृथक्त्वेन तु यज्ज्ञानं
Prthaktvena tu yaj-jñānam
 by reason of but which
 separateness knowledge
 नानाभावान्पृथग्विधान् ।
nānābhāvān-prthagvidhān |
 many existences severally divided
 वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥
Vetti sarveṣu bhūteṣu taj-jñānam viddhi rājasam ||
 sees in all in beings that know of Energy.
 knowledge to be

But the knowledge which by reason of separateness, sees many existences severally divided in all beings, know that knowledge to be of Energy.

(22)

यत् कृत्स्नबदेकस्मिन्कार्ये सक्तमहैतुकम् ।
Yat tu kṛtsnavad-ekasmin-kārye saktam-ahaitukan |
 that as if it were in one effect clings without cause
 which the whole,

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

Atattvārthavad-alpaṁ ca tat-tāmasam-udāhṛtam ॥

ignoring the true, narrow, and, that of Darkness is declared.

That which clings without cause to one effect as if it were the whole, ignoring the true (essence) and is narrow, that is declared to be of Darkness.

Ahaitukam; Thomson explains: "Does not recognise the true cause i.e., the final emancipation from matter" Lassen renders as "qui principiis caret"; Sridhara explains; "not acknowledging creation, not devoted to truth, and not resting in the Supreme." Burnouf renders as "Science sans principes". Hetu=Cause, reason. judgement.

(23)

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

Niyataṁ saṅgarahitam-arāga-dveṣataḥ kṛtaṁ |

of obligation without attachment without love that is
or hatred done

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

Aphalaprepsunā karma yat-tat-sātvikam-ucyate ॥

by one who seeks work which that of goodness is called.
not fruit

That work of obligation which is done by one who seeks no fruit, without attachment, without love or hatred is called that of goodness.

(24)

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।

Yat-tu kāmepsunā karma sāhaṁkāreṇa vā punaḥ |

which but, one who seeks work with self-conceit, or, again
to fulfil desire

क्रियते बहुलायामं तद्राजसमुदाहृतम् ॥
Kriyate bahulāyāsam tad-rājasam-udāhṛtam ||
 is done, one of heavy toil, that of Energy is declared.

But, which work is done by one who seeks to fulfil his desire, or again with self-conceit, one of heavy toil, that of Energy is declared.

(25)

अनुबन्ध क्षयं हिंसा मनपेक्ष्य
Anubandham kṣayam hinsām-anapekṣya
 without regard to loss, to harm, without regard
 to consequences
 च पौरुषम् ।
ca pauruṣam |
 and to power

मोहादारभ्यते कर्म तत्तामसमुदाहृतम् ॥
Mohād-ārabhyate karma tat-tāmasam-udāhṛtam ||
 from delusion undertaken, work, that, of Darkness, is declared.

Work undertaken without regard to consequences to loss, to harm, and without regard to power, that is declared to be of Darkness.

(26)

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
Mukt'saṅgo-nahamvādī dhr̥tyutsāhasamanvitaḥ |
 free from attachment, not egoistic constancy, zeal, full of
 in speech
 सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥
Siddhyasiddhyor-nirvikārah kartā sāt̥tvika ucyate ||
 in success and unsuccess worker is of is called.
 unmoved, goodness,

The worker who is free from attachment, not egoistic in speech, full of constancy and zeal, unmoved in success and unsuccess, of goodness is called.

(27)

रागी कर्मफलप्रेप्सुर्लुब्धो
Rāgī karmaphalaprepsur-lubdho
 impassioned, seeks the fruit of work, greedy,
 हिंसात्मकोऽशुचिः ।
himsātmako-'suciḥ |

injurious, impure

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥
Harṣaśokānvitaḥ kartā rājasaḥ parikīrtitaḥ ||
 full of pleasure the worker, of Energy, is declared.
 and grief,

The worker who is impassioned, seeks the fruit of work, greedy, injurious, impure and full of pleasure and grief, is declared to be of Energy.

(28)

अयुक्तः प्राकृतः स्तब्धः शठो
Ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho
 uncontrolled without obstinate deceitful
 discrimination

नैष्कृतिकोऽलसः ।
naiṣkṛtiko-'lasaḥ |

malicious, idle

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥
Viṣādī dīrghasūtrī ca kartā tāmasa ucyate ||
 despondent, procrastinating, and, worker of Darkness, is called.

The worker who is uncontrolled, without discrimination, obstinate, deceitful, malicious, idle, despondent and procrastinating, is called of Darkness.

Prakṛta: Lassen renders as "Vilis"; Thomson as "without discrimination i.e. adopting a common mode of action, not varying with the nature of the thing to be done"; Telang "who has no application".

(29)

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
Buddher-bhedam dhṛteś-cai-va guṇatas-trividham
śṛṇu |

of understanding, of constancy, too, according to Strands
 distinction three-fold, listen

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥
Procyamānam-aśeṣeṇa pṛthaktvena dhanañjaya ||
 to be declared fully severally O Dhananjaya!

O Dhananjaya! listen to the threefold distinction of understanding and of constancy also, according to Strands declared, fully and severally.

(30)

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
Pravṛttim ca nivṛttim ca kāryākārye bhayābhaye |
 action and inaction and, what should be done . . . fearlessness
 and what not

बन्धं मोक्षं च या वेत्ति बुद्धिः सा
Bandham mokṣam ca yā vetti buddhiḥ sā
 bondage salvation and which, knows understanding that

पार्थ सात्त्विकी ॥
Pārtha sātviki ||
 O Partha is of goodness.

The understanding which known action and in-action, what should be done and what not, fear and fearlessness, bondage and salvation, that understanding, O Pārtha!, is of goodness.

(31)

यया	धर्ममधर्म	च
<i>Yayā</i>	<i>dharmam-adharmam ca</i>	
by which	right-wrong	and
	कार्यं चाकार्यमेव	च ।
	<i>kāryam-cā-kāryam-eva ca</i>	
	what should be done too and	
	and what not to be done	

अयथावत्प्रजानाति	बुद्धिः	सा	पार्थ	राजसी ॥
<i>Ayathāvat-prajānāti</i>	<i>buddhiḥ</i>	<i>sā</i>	<i>Pārtha</i>	<i>rājāsī</i> ॥
erroneously knows, understanding, that O Pārtha! is of				
Energy.				

That understanding by which one knows erroneously right and wrong, what should be done and also what should not be done, that O Pārtha! is of Energy.

Ayathāvat: Lassen renders as “incongrue”; Burnouf as ‘confusement’; Thomson as “by which one takes a wrong view”; Dr. Lorinser as “nicht wie’s geziemend ist”; it corresponds to the French “comme il faut”.

(32)

अधर्म	धर्ममिति	या	मन्यते	तमसावृतः ।
<i>Adharmam</i>	<i>dharmam-iti</i>	<i>yā</i>	<i>manyate</i>	<i>tamasā-vṛtā</i>
unrighteous-	righteous-	so which	deems	by darkness
ness	ness			enveloped

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥
Sarvārthān-viparītāmś-ca-buddhiḥ sā Pārtha tāmasī ॥
 all things in the reverse and the understanding } that O Pārtha of
 Darkness.

Enveloped by darkness that understanding which
 deems unrighteousness as righteousness, all things in
 the reverse, O Pārtha! that is of Darkness.

(33)

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।
Dhṛtyā yayā dhārayate manahprāṇendriyakriyāḥ |
 by constancy by controls mind-life-senses-activities
 which

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥
Yogenāvyabhicārinyā dhṛtiḥ sā Pārtha sāttvikī ॥
 by control-unwavering constancy that O Pārtha is of goodness.

By which constancy one controls the activities of
 mind, life and senses, and by unwavering control, that
 constancy is of Goodness.

Śaṅkara says: "by the constant practice of pious
 meditation" and Sridhara "by an inner withholding
 from the objects of sense."

(34)

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
Yayā tu dharmakāmārthān-dhṛtyā dhārayate-'rjuna |
 by but duty, desire, wealth, by constancy holds O Arjuna
 which

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ।
Prasaṅgena phalākāṅkṣī dhṛtiḥ sā Pārtha rājasī ॥
 with attachment desire constancy that O Pārtha is of
 for fruit Energy.

But, O Arjuna! by which one holds with constancy to duty, desire and wealth, with attachment and desire for fruit, that constancy O Pārtha! is of Energy.

(35)

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
Yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam-eva ca
 by sleep fear grief despondency, lust, also, and
 which

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥
na vimuñcati durmedhā dhṛtiḥ sā Pārtha tāmasī ॥
 not give up the stupid constancy that O Pārtha is of
 Darkness.

The stupid constancy by which sleep, fear, grief, despondency and also lust is not given up, that O Pārtha is of Darkness.

(36)

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
Sukham tv-idānīm trividhaṁ śṛṇu me bharatarṣabha
 happiness but now three-fold listen from O Prince of the
 me Bharatas

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥
Abhyāsād-ramate yatra dukkhāntaṁ ca
nigacchati ॥

by habit rejoices wherein sorrow-end and reaches.

But O Prince of Bharatas! now listen from me the three-fold happiness wherein by habit one rejoices and reaches the end of sorrow.

(37)

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

Yat-tad-agre viṣam-iva pariṇāme-'mṛtopamam |

that which at the beginning at the end nector-like
poison as

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥

Tat-sukham sātvikam proktam-ātmabuddhiprasāda-

jam ||

that happiness of goodness is declared born of the serenity of
one's understanding.

That happiness which, at the beginning is as poison, at the end like nector, is declared to be of goodness and is born of the serenity of one's understanding.

[“*Ātmabuddhi prasādajam*—Lassen: ‘E mentis ipsius serenitate nata’ Telang’: It flows from the knowledge of the soul free from obscurity.” Thomson follows Lassen.]

(38)

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

Viṣayendriyasaṁyogād-yat-tad-agre-'mṛitopamam |

objects of senses-by-contact that which nector-like
at the beginning

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥

Pariṇāme viṣam-iva tat-sukham rājasam smṛtam ||

at the end poison-like that happiness of Energy is thought of.

That happiness, which, from contact of senses and objects of senses, is at the beginning nector-like, at the end like poison, is thought of as of Energy.

(39)

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
Yad-agre cā-nubandhe ca sukham mohanam-ātmanah |
 which at the and in its and happiness deludes self
 beginning consequence

निद्रालस्य प्रमादोत्थं तत्तामसमुदाहृतम् ॥
Nidrālasya pramādottham tat-tāmasam-udāhṛtam ||
 sleep-sloth-heedlessness-arising that of Darkness is declared.

The happiness which at the beginning and in its consequences deludes self and arises out of sleep, sloth and heedlessness, that is declared of Darkness.

(40)

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
Na tad-'asti prthivyām vā divi deveṣu vā punaḥ ||
 not there is on earth or in heaven among } or again
 gods }

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः
Sattvam prakṛtijair-muktaṁ yad-ebhiḥ
 creature born of nature, free from which from
 स्यात्त्रिभिर्गुणैः ॥
syāt-tribhir-guṇaiḥ ||

are, from three strands.

Not is there a creature on earth, in heaven and again among gods, which is free from three strands, born of Nature.

(41)

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
Brāhmaṇakṣatriyaviśāṁ śūdrāṇām ca paramtapa ||
 of Brāhmaṇas, Kṣatriyas, Vaisyas, of Śūdras and O Parantapa

कर्माणि प्रविभक्तानि स्वभावप्रवर्गणैः ॥

Karmāṇi pravibhaktāni svabhāvaprabhāvair-guṇaiḥ ॥

activities are distributed which prevail in nature, by Strands.

O Parantapa, the activities of Brahmanas, Kṣatriyas, Vaiśyas, and of Sūdras are distributed by strands which prevail in their nature.

(42)

शमो दमस्तपः शौचं धान्तिरार्जवमेव च ।

Samo damas-tapaḥ śaucam kṣāntir-ārjavam eva ca ।

serenity self-restraint, austerity purity forbearance uprightness
and too

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म

Jñānam vijñānam-āstikyaṁ brahmakarma

knowledge experience faith in religion brahmin's duties

स्वभावजम् ॥

svabhāvajaṁ ॥

Nature-born.

A Brahmin's duties, born of his nature are serenity, self-restraint, austerity, purity, forbearance, uprightness, and also knowledge, experience and faith in religion.

Āstikyaṁ: Lassen renders as "Fides in rebus divinis" Thomson: "belief in another world"; Burnouf "la connaissance des choses divines" The word *asti* from its derivative meaning implies something that exists eternally. Its negative *nāstika* found in Manu (ii, 11) means a sceptic. Sir W. Jones renders the word as atheist",

(43)

शौर्य तेजो धृतिर्दाक्ष्यं युद्धे
Sauryam tejo dhṛtir-dākṣyam yuddhe
 heroism vigour constancy resourcefulness in battle

चाप्यपलायनम् ।
cā-pyapalāyanam |
 and too not fleeing

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥
Dānam-īśvarabhāvaś-ca kṣātram karma svabhāvajam ||
 generosity lordliness and of Kṣatriya duties born of Nature.

The duties of Kṣatriya born of Nature are heroism, vigour, constancy, resourcefulness, and not fleeing from battle, generosity and lordliness.

(44)

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
Kṛṣi-gorakṣya-vāṇijyam vaiśya-karma svabhāvajam |
 Agriculture } trade Vaiśya's duties born of nature
 cow's herding }

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥
paricaryātmakan karma śūdrasyā-pi svabhāvajam ||
 of the type of service, work of Śūdra also Nature-born.

Vaiśya's duties, born of (his) nature are Agriculture, herding the cows and trade; work of the type of service is that of Śūdra, born of his nature.

(45)

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
Sve sve karmanya-abhirataḥ saṁsiddhim labhate
 each his own in duty devoted perfection wins a man

स्वकर्म निरतः सिद्धिं यथा विन्दन्ति तच्छृणु ॥
Svakarma-nirataḥ siddhim yathā vindati tac-chṛṇu ॥
 to his own duty perfection how attains that listen
 devoted (thou).

Man wins perfection, (when) each to his own duty is devoted; how one attains perfection when devoted to his own duty, listen to that.

(46)

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
Yataḥ pravṛttir-bhūtānām yena sarvaṁ-idam tataṁ |
 From forthcoming of beings by whom all this is pervaded
 whom

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति
Svakarmaṇā tam-abhyarcya siddhim vindati
 by own work Him worshipping perfection attains

मानवः ॥

mānavaḥ ॥

a man.

From whom is the forthcoming of beings, by whom all this is pervaded, worshipping Him by doing his own work, a man attains perfection.

(47)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
Śreyān-svadharmo viguṇaḥ paradharmāt-svanuṣṭitāt |
 better one's own religion though than another's even
 imperfect religion well-performed
 स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥
Svabhāvanīyataṁ karma kurvan-nā-pnoti kilbiṣaṁ ॥
 by nature imposed work doing not attains any stain,

Better indeed is one's own religion, though imperfect, than another's religion, though well-performed; by doing work imposed by nature, one attains not any stain.

(48)

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
Sahajam karma kaunteya sadoṣam-api na tyajet |
 Natural work O Kaunteya! with faults even not give up
 सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥
Sarvārambhā hi doṣeṇa dhūmenā-gnir-ivā-vṛtāḥ ||
 all enterprise indeed with faults by smoke the fire as covered.

O Kaunteya! one's natural work, though with faults, should not be given up; indeed, all enterprise is covered with faults as the fire is by smoke.

(49)

असक्त बुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
Asakta-buddhiḥ sarvatra jitātmā vigatasprṛah |
 of unattached everywhere victorious desires relinquished
 understanding over Self
 नैष्कर्म्यसिद्धिं परमां संन्यासेनाधि-
Naishkarmyasiddhim paramām samnyāsenā-dhi-
 to worklessness-perfection Supreme by renunciation
 गच्छति ।
gacchati ||
 attains to.

One of unattached understanding, everywhere victorious over Self, desires relinquished, he, by renunciation, attains to the Supreme perfection through worklessness.

(50)

सिद्धिं प्राप्तो यथाब्रह्म तथाप्नोति
Siddhim prāpto yathā-brahma tathā-pnoti
 perfection having attained how to Brahma so they attain

निबोध मे ।

nibodha me |

learn from me

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥
Samāse-naiva Kaunteya niṣṭhā jñānasya yā parā ॥
 in brief O Kaunteya! consummation of that supreme.
 only knowledge

Having attained perfection, how they attain Brahman-
 Learn (that) from me in brief only, O Kaunteya!
 that supreme consummation of knowledge.

(51)

बुद्ध्या विशुद्धया युक्तो धृत्वात्मानं
Buddhyā viśuddhayā yukto, dhṛtyā-tmānam |
 by understanding pure controlled by constancy self

नियम्य च ।

niyamya ca |

restraining and

शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥
Sabdādīn-viṣayāṁś-tyaktvā rāga-dveṣau-vyudasya ca ॥
 sound and others things of } love hatred casting aside, and.
 sense abandoning }

Controlled by pure understanding, and restrain-
 ing Self by constancy, abandoning sound, and other
 objects of sense, and casting aside love and hatred,

(52)

विविक्तसेवी लघ्वासी यतवाक्कायमानसः ।
Viviktasevī laghvāśī yatavākkāyamānasaḥ |
 seeking solitude eating little restraining body speech and mind
 ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥
Dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ ||
 in meditation intent ever in desirelessness taking refuge.

Seeking solitude, eating little, restraining body, speech and mind, ever intent on meditation, and taking refuge in desirelessness.

(53)

अहंकारं बलं दर्पं कामं क्रोधं
Ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ
 Self-conceit strength pride passion wrath
 परिग्रहम् ।
parigrahaṁ |
 possessions

विमुच्य निर्ममः शान्तो ब्रह्म भूयाय कल्पते ॥
Vimucya nirmamaḥ śānto brahma bhūyāya kalpate ||
 abandoning egoless tranquil to Brahma becoming is fit.

Abandoning self-conceit, strength, pride, passion, wrath, possessions, egoless and tranquil, he is fit to become one with Brahman.

Parigraha: Lassen renders as "fastus"; Thomson by "avarice"; Burnouf as "Cortege"; Telang as, "all belongings". The word mean whatever a man may gather round him,

(54)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
Brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati |
 Brahman-becoming tranquil- neither grieves nor desires
 minded

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥
Samāḥ sarveṣu bhūteṣu madbhaktim labhate parām ||
 equal to all creatures devotion to me, obtains supreme.

Becoming Brahman, tranquil in mind, neither grieves nor desires, (regarding) all creatures alike, (he) obtains supreme devotion to Me.

(55)

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
Bhaktiā mām-abhijānāti yāvān-yaś-cā-smi tattvataḥ |
 by devotion me recognises what who and am I, in truth
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥
Tato mām tattvato jñātvā viśate tadanantaram ||
 then unto me in truth, knowing, enters thereafter.

He recognises me by devotion—what and who I am in Truth; then knowing me in truth, he enters unto Me thereafter.

(56)

सर्वकर्मण्यपि सदा कुर्वणो मद्व्यपश्रयः ।
Sarvakarmāṇy-api sadā kurvāṇo madvyapāśrayaḥ |
 all works even always doing in me taking refuge
 मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥
Matprasādād-avāpnoti śāśvataṁ padam-avyayam ||
 by my grace wins the eternal abode immutable.

Always even doing all works, taking refuge in Me he wins by my grace the eternal, immutable abode.

(57)

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
Cetasā sarvakarmāṇi mayi samnyasya matparaḥ |
 by thought all activities in me surrendering on me
 बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥
Buddhiyogaṁ-upāśritya mac-cittaḥ satataṁ bhava ||
 to the understanding-practice, on me ever be.
 resorting, thought fixed,

Surrendering on me in thought all work, resorting to the practice of understanding, with thought ever fixed on me.

[*Buddhi-yogaṁ-upāśritya*: Lassen renders as “mentis devotione fretus”; Telang as “Practise devotion with the faculty of fixed resolution”; *buddhi*, is rendered in St. Peters. Dict as “absicht, vorsatz”.

(58)

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
Maccittaḥ Sarvadurgāṇi matprasādāt-tariṣyasi |
 thought on me, all difficulties, by my grace, thou shalt
 surmount
 अथ चेत्त्वमहंकारात् श्रोष्यसि विनश्यसि ॥
Atha cet-tvam-aḥmākārān-na śroṣyasi vinakṣyasi ||
 But if, thou, from self-conceit, not listen shalt perish.

With thoughts on me, thou shalt surmount all difficulties by my grace; but if, from self-conceit, thou shalt not listen, (thou) shalt perish,

(59)

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

Yad-ahamkāram-āśritya na yotsya iti manyase |

If to Self-conceit indulging not will fight so thinkest.

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥

Mithyai-ṣa vyavasāyas-te prakṛtis-tvām niyokṣyati ||

vain this resolve of thine Nature thee shall compel.

If indulging in self-conceit, thou thinkest that (thou) shalt not fight, vain is thy resolve, Nature shall compel thee.

(60)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा-

Svabhāvajena kaunteya nibaddhaḥ svena karmaṇā |

by Nature-born O Kaunteya! bound by own actions

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥

Kartuṁ ne-cchasi yan-mohātkariṣyas-avaśo-'pi tat ||

to act not wishest by reason of delusion shalt do against of even that.

O Kaunteya! bound by thy own actions born of Nature, thou wishest not to act by reason of delusion, thou shalt do that even against (thy will).

(61)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

Īśvaraḥ sarvabhūtānām hṛddeśe-'rjuna tiṣṭati |

Lord of all creatures in the hearts O Arjuna abides

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ।

Bhrāmayan-sarvabhūtāni yantrārūḍhāni māyayā ||

spins round, all beings, on the machine set, by delusive power.

The Lord abides in the heart of all creatures, and by his delusive power spins round all beings set on the machine.

(62)

तमेव शरणं गच्छ सर्वभावेन भारत ।
Tam-eva śaraṇaṁ gaccha sarvabhāvena bhārata |
 Him alone for refuge seek with all thy being O Bhārata!
 तत्प्रसादात्परां शान्तिं स्थानं
Tatprasādāt-parāṁ śāntiṁ sthānaṁ
 by his grace supreme peace place

प्राप्स्यसि शाश्वतम् ॥
prāpsyasi śāśvataṁ ||
 shalt get eternal.

O Bhārata! seek Him alone for refuge with all thy being; by His grace shalt thou get supreme peace and place eternal.

sarvabhāvena: Lassen renders as "Omni reverentia"; Thomson "in every state of life"; Burnouf as "de toute ton âme" Madhusūdana explains as "by heart and voice and deed".

(63)

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
Iti te jñānam-ākhyātaṁ guhyād-guhyataram mayā |
 Thus to knowledge has been of more mysterious by me
 thee declared mysteries
 विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥
Vimṛśyai-tad-aśeṣeṇa yathe-cchasi tathā kuru ||
 reflect on this fully as thou wishest, then do thou.

Thus, to thee, has been declared, (this) knowledge by me, more mysterious than any other mystery; fully reflect on this, and then do thou as thou wishest.

(64)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
Sarvaguhyatamam bhūyaḥ śṛṇu me paramam vacoḥ |
 of all the mysteries the again, listen, my supreme words.
 greatest

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥
Iṣṭo'si me dṛḍham-iti tato vakṣyāmi te hitam ||
 dear art thou to me, exceedingly, so, shall speak thy weal.

Listen to my Supreme words, the greatest mystery of all; exceedingly dear art thou to me, so shall I speak thy weal.

(65)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
Manmanā bhava madbhakto madyājī mām
namaskuru |

mind fixed be, my votary, my sacrificer, to me do
 on me, reverence

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।
Mām-evai-ṣyasi satyam te pratijāne priyo-si me ||
 to me, only, be true, to } my promise, dear art thou
 thou shalt come, thee, } to me.

By (thy) mind fixed on me, be thou my votary, my sacrificer, do reverence to me; thou shalt come to me only; true to thee is my promise, dear art thou to me,

(66)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
Sarvadharmān-parityajya mām-ekaṁ śaraṇaṁ vraja |
 all religions abandoning me alone to refuge come
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
Ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ||
 I thee from all sins, shall release, don't grieve.

Abandoning all religions, come to take refuge in me alone. I shall release thee from all sins; grieve not.

sarvadharmān parityajya: Lassen renders as "cunctis religionibus dimissis"; Telang as "forsaking all thy duties"; Burnouf and Lorinser add 'other' to 'duties'; Sridhara says "All these duties will be done in the worship of Me".

(67)

इदं ते नातपस्काय नाभक्ताय कदाचन ।
Idam te nātāpaskāya nābhaktāya kadācana |
 This to thee one who is not not one who never
 austere in life is my devotee.

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥
Na cāśuśrūṣave vācyam nā ca mām yo-'bhyasūyati ||
 not and who does } be told not, and, to } who abuses.
 no service } me, }

Never by thee should this be told to one who is not austere in life, note one who is not my devotee, nor one who does no service, nor one who abuses me.

There is probably reference to the Saivyas, who worship Śiva as the Supreme Being. There was a

भविता न च मे तस्मादन्यः प्रियतरो भुवि॥
Bhavitā na ca me tasmād-anyaḥ priyataro bhuvi ||
 shall be not and to me than him another dearer in the
 world.

Not among men any whose service is dearer to me than his; nor shall be another dearer to me than him in the world.

(70)

अध्येष्यते च य इमं धर्मं
Adhyeṣyate ya iman̄ dharmyam
 shall study, and who this sacred

संवादमावयोः ।

saṁvādam-āvayoh |

conversation of us two

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥
Jñānayaajñena tenā-ham-iṣṭaḥ syām-iti me matiḥ ||
 with the sacrifice } by him I shall be so my thought.
 of knowledge } am worshipped

He who shall study this sacred conversation of us two, by him shall I have been worshipped with the sacrifice of knowledge, so is my thought.

(71)

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
Śraddhāvān-anasūyaś-ca śṛṇuyād-api yo naraḥ |
 one who has who does } and hear though such man
 faith, not murmer }

सोऽपि मुक्तः शुभल्लोकान्प्राप्नुयात्-
So'pi muktaḥ śubhāml-lokān-prāpnuyāt-
 he too being released happy worlds shall attain

-पुण्यकर्मणाम् ॥

punya-karmaṇām ॥

of men of holy deeds.

One who has faith and who does not murmur, such a man though hears, he too is released, (and) shall attain to the happy worlds of men of holy deeds.

(72)

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

Kaccid-etaḥ-śrutaṁ pārtha tvayai-kāgreṇa cetasā |

Has this been heard O Pārtha by thee with attentive mind

कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥

Kaccid-ajñāna-saṁmohaḥ praṇaṣṭaste dhananjaya ॥

Has the ignorance-delusion been destroyed thy O Dhananjaya.

O Pārtha! has this been heard by thee with an attentive mind? Has thy delusion of ignorance been destroyed, O Dhananjaya?

(73)

अर्जुन उवाच

(*Arjuna uvāca*)

नष्टो मोहः स्मृतिर्लब्धा-त्वत्प्रसादान्मयाच्युत ।

Naṣṭo mohaḥ smṛtir-labdhā tvat-prasādān-maya-acyuta |

destroyed delusion memory gaining by thy grace by me O
Acyuta

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

Sthito-'smi gatasamdehaḥ kariṣye vacanam tava ॥

I stand firm doubt dispelled shall act words thine.

My delusion (is) destroyed, O Acyuta, by me memory is gained by thy grace. I stand firm, doubt dispelled and shall act (according to) thine words,

smṛtir labdhā: *Smṛti* = (1) memory (2) the system of doctrines received by tradition as distinguished from *Śruti* or revelation. Lassen renders as "recordatio est accepta a me"; Burnouf as "J'ai reçu la sainte tradition" Lorinser and Galanos accept this meaning; Telang renders as "I recollect myself". Hindu commentators explain that he had regained his proper form. So a wide difference in the translation of this word is evident.

(74)

संजय उवाच
(*Samjaya uvāca*)
Samjaya spoke

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
Ity-aham vāsudevasya pārthasya ca mahātmanah |
Thus I of Vāsudeva of Pārtha and great-souls

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥
Samvādam-imam-aśrauṣam-adbhutam romaharṣaṇam ||
conversation this I heard marvellous thrilling.

Thus I heard this conversation of the great souls
—of Vāsudeva (*Kṛṣṇa*) and of Pārtha; this is marvellous and thrilling.

(75)

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
Vyāsaprasādāc-chrutavān-etad-guhyam-aham param |
by Vyāsa's-grace, I have heard this mystery I supreme

योगं योगेश्वरात्कृष्णात्माधात्कथयतः स्वयम् ॥
Yogaṁ yogeśvarāt-kṛṣṇāt-sākṣāt-kathayataḥ svayaṁ ॥
 doctrine from Lord } from himself as was told by himself.
 of control of control } Kṛṣṇa

By the grace of Vyāsa have I heard this supreme mystery—the doctrine of control from Kṛṣṇa, the Lord of Control, as was told by himself.

(76)

राजन्संस्मृत्य संस्मृत्य
Rājan-saṁsmṛtya saṁsmṛtya
 O king! remembering remembering

 संवादमिममद्भुतम् ।
 saṁvādam-imam-adbhutam |
 the conversation this wonderful
 केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥
Keśavārjunayoḥ puṇyaṁ hr̥ṣyāmi ca muhur-muhuh ॥
 of Keśavā and sacred I rejoice and moment by moment.
 Arjuna

O King! remembering again and again this wonderful and sacred conversation of Keśava (Kṛṣṇa) and Arjuna, I rejoice every moment.

(77)

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं
Tac-ca saṁsmṛtya saṁsmṛtya rūpam-atyadbhutam
 that and remembering remembering form most wonderful

हरेः ।
hareḥ |
 of Hari

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥
Vismayo me mahān rājan-hṛṣyāmi ca punaḥ punaḥ ॥
 amazement mine great O king I rejoice and again again.

And remembering again and again that most wonderful form of Hari (Kṛṣṇa) great is my amazement, O King! I rejoice again and again.

(78)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
Yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |
 where Lord of Kṛṣṇa where Pārtha the bowman
 Control

तत्र श्रीविजयो भूतिध्रुवा नीतिर्मतिर्मम ॥
Tatra śrīr-vijayo bhūtir-dhruvā nitir matir mama ॥
 there fortune victory welfare certain morality opinion mine.

Where Kṛṣṇa, the Lord of Control is, where Pārtha, the bowman is, there fortune, victory, welfare and morality is certain, this is my opinion.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
Iti Śrīmad-bhagavadgītāsūpaniṣatsu Brahmayidyāyām
 Thus in the Bhagavadgītā in the Upanishad in the knowledge of
 Brahma

योगशास्त्रे श्रीकृष्णार्जुनसंवादे
yogaśāstre śrīkṛṣṇārjunasaṁvāde

in the Scripture of Devotion, in the conversation between Kṛṣṇa and Arjuna.

संन्यासयोगो नामाष्टादशोऽध्यायः ॥

saṁnyāsayogo-nāmā-ṣṭādaśo-'dhyāyaḥ ॥

Devotion through release named eighteenth chapter
and renunciation.

Here ends the Bhagavadgītā.

Thus in the Bhagavadgita-Upanishad in the knowledge of Brahma, in the Scripture of devotion, in the Conversation between Kṛṣṇa and Arjuna,—the eighteenth Chapter named Devotion through Release and Renunciation.

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